# Fadhaail Quraan

## Contents

Forward ........ 4
Etiquettes when reciting the Quraan ........ 8
Outer etiquettes ........ 9
Inner etiquettes ........ 9
One ruling ........ 10
Forty Ahaadeeth ........ 11
Hadeeth: 1 ........ 11
Hadeeth: 2 ........ 12
Hadeeth: 3 ........ 12
Hadeeth: 4 ........ 14
Hadeeth: 5 ........ 15
Hadeeth: 6 ........ 16
Hadeeth: 7 ........ 17
Hadeeth: 8 ........ 19
Hadeeth: 9 ........ 23
Hadeeth: 10 ........ 26
Hadeeth: 11 ........ 27
Hadeeth: 12 ........ 29
Hadeeth: 13 ........ 30
Hadeeth: 14 ........ 31
Hadeeth: 15 ........ 31
Hadeeth: 16 ........ 32
Hadeeth: 17 ........ 33
Hadeeth: 18 ........ 34
Hadeeth: 19 ........ 35
Hadeeth: 20 ........ 36
Hadeeth: 21 ........ 37
Hadeeth: 22 ........ 39
Hadeeth: 23 ........ 42
Hadeeth: 24 ........ 44
Hadeeth: 25 ........ 45
Hadeeth: 26 ........ 46
Hadeeth: 27 ........ 47
Hadeeth: 28 ........ 49
Hadeeth: 29 ........ 50
Hadeeth: 30 ........ 52
Hadeeth: 31 ........ 53
Hadeeth: 32 ........ 54
Hadeeth: 33 ........ 54
Hadeeth: 34 ........ 58
Hadeeth: 35 ........ 59
Hadeeth: 36 ........ 59
Hadeeth: 37 ........ 60
Hadeeth: 38 ........ 60
Hadeeth: 39 ........ 61

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allaah Ta'ala, the Most Compassionate, the Most Merciful.

# Foreword

اَلْحَمْدُ لِلّٰهِ الَّذِىْ خَلَقَ الْاِنْسَانَ وَعَلَّمَهُ الْبَيَانَ وَاَنْزَلَ لَهُ الْقُرْآنَ وَجَعَلَهُ مَوْعِظَةً
وَّشِفَاءً وَّهُدًى وَّرَحْمَةً لِّذَوِى الْاِيْمَانِ لَارَيْبَ فِيْهِ وَلَمْ يَجْعَلْ لَّهُ عِوَجًا وَاَنْزَلَهُ
قَيِّمًا حُجَّةً نُوْرًا لِذَوِى الْاِيْقَانِ وَالصَّلٰوةُ وَالسَّلَامُ الْاَتَمَّانِ الْاَكْمَلَانِ عَلٰى خَيْرِ
الْخَلَائِقِ مِنَ الْاِنْسِ وَالْجَانِّ الَّذِىْ نَوَّرَ الْقَلْبَ وَالْقُبُوْرَ نُوْرُهُ وَ رَحْمَةٌ لِّلْعٰلَمِيْنَ
ظُهُوْرُهُ وَعَلٰى اٰلِهِ وَصَحْبِهِ الَّذِىْ هُمْ نُجُوْمُ الْهِدَايَةِ وَنَاشِرُ الْفُرْقَانِ وَعَلٰى مَنْ
تَبِعَهُمْ بِالْاِيْمَانِ وَبَعْدُ فَيَقُوْلُ الْمُفْتَقِرُ اِلٰى رَحْمَةِ رَبِّهِ الْجَلِيْلِ عَبْدُهُ الْمَدْعُوُّ بِزَكَرِيَّا
بْنِ يَحْيٰى بْنِ اِسْمٰعِيْلَ هٰذِهِ الْعُجَالَةُ اَرْبَعُوْنَةٌ فِىْ فَضَائِلِ الْقُرْآنِ اَلَّفْتُهَا مُمْتَثِلًا
لِاَمْرِ مَنْ اِشَارَتُهُ حُكْمٌ وَطَاعَتُهُ غُنْمٌ

"All praise be to Allaah Ta'ala, who has created man, given him the gift of speech, revealed the Quraan for him and made it a means of advice, a cure as well as a guidance and mercy. There is neither doubt nor deceit in it instead it is righteous, an authoritative source and light for those who believe. May the most perfect and complete blessings descend upon the best of creation from both Man and Jinn, whose radiance illuminated both hearts and graves and whose coming was a mercy to the universe. Peace be upon his progeny, companions (who are stars of guidance and propagators of the 'True testament'), and those believers who followed them. After this praise and salutation, the one who is in need of the mercy of his Rabb, Zakariyya bin Yahya bin Isma'eel says that these few pages which were written very hastily comprise of forty Ahaadeeth regarding the virtues of the Noble Quraan, which were written in fulfilment of the order of such an individual whose suggestion is even an order and fulfilling it greatly cherished.

Among the special favours which have always remained with the esteemed institution Mazaahirul Uloom Saharanpur is its yearly conference, which takes place annually to mention the progress of this institution. That much amount of effort is not put into gathering orators, speakers and renowned personalities of India as is put into gathering those who are close to Allaah Ta'ala and those saints who prefer to remain unknown. Even though much time has passed since Hujjatul Islaam Hadhrat Moulana Muhammed Qaasim sahib Nanotwi (A.R) and Quthbul Irshaad Hadhrat Moulana Rasheed Ahmed Ganghohi (A.R) would attend these gatherings and illuminate the hearts of the audience, the spectacle has not yet been forgotten when the successors of these great revivers of Islaam and bastions of guidance Hadhrat Sheikhul Hind (A.R), Hadhrat Shah Abdur Raheem Sahib (A.R), Hadhrat Moulana Khaleel Ahmed Sahib (A.R) as well as Hadhrat Moulana Ashraf Ali Thanwi (A.R) would attend these annual conferences, providing a fountain of life and guidance for dead hearts as well as quenching the thirst of those immersed in the love of Allaah Ta'ala.

At present the Madressa has been deprived of these luminaries as well however their true successors still honour this gathering with their presence and blessings. Those that attended the conference this year are witnesses to this. Those who possess deep insight can easily see these blessings descend but even those of us who cannot see it can undoubtedly feel it.

If one attends these annual conferences with the intention of hearing fancy speeches and pulsating lectures then he will not return as pleased as that person who attended seeking a cure for his heart.

*All praise and gratitude is to Allaah Ta'ala*.

In this regard, during the annual conference on the 27 Dhul-Qa'adah 1348 A.H, Hadhrat Shah Hafiz Muhammed Yaseen Nageenwi (A.R) attended the gathering. I cannot adequately thank him for the kindness and affection that he showed me. After one learns that he was the Khalifah and successor of Hadhrat Ganghohi (A.R) there remains no need to discuss his exceptional qualities and the spiritual glow which emanates from his person. When the conference was over and Hadhrat Moulana returned home, he sent me a letter asking me to prepare a compilation of Forty Ahaadeeth on the virtues of the Noble Quraan along with its translation. He also added that if I did not comply with his wishes he would get the successor of my Sheikh and beloved uncle to support his wishes, making it clear that he wanted this great service to be done by an unworthy one like myself. As fate would have it, this letter arrived while I was on journey and my beloved uncle was present in Saharanpur. On my return he presented this letter to me and ordered me to act in accordance with it, after which there remained no excuse or opportunity to complain of my lack of ability. My occupation with the commentary of 'Muwatta Imaam Maalik' would have been a fair excuse but due to the importance of their request I would have to postpone that for a few days

and present them with this work, asking there forgiveness for those errors which are inevitable due to my lack of ability.

رَجَاءَ الْحَشْرِ فِيْ سِلْكِ مَنْ قَالَ فِيْهِمُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ حَفِظَ عَلٰى
أُمَّتِيْ اَرْبَعِيْنَ حَدِيْثًا فِيْ اَمْرِ دِيْنِهَا بَعَثَهُ اللهُ فَقِيْهاً وَكُنْتُ لَهُ يَوْمَ الْقِيٰمَةِ شَافِعًا وَّ
شَهِيْدًا ، قَالَ الْعَلْقَمِيُّ اَلْحِفْظُ ضَبْطُ الشَّيْءِ وَمَنْعُهُ مِنَ الضَّيَاعِ فَتَارَةً يَّكُوْنُ
حِفْظُ الْعِلْمِ بِالْقَلْبِ وَاِنْ لَّمْ يَكْتُبْ وَتَارَةً فِيْ الْكِتَابِ وَاِنْ لَّمْ يَحْفَظْهُ بِقَلْبِهِ فَلَوْ
حَفِظَ فِيْ كِتَابٍ ثُمَّ نَقَلَ اِلَى النَّاسِ دَخَلَ فِيْ وَعْدِ الْحَدِيْثِ وَقَالَ الْمُنَاوِيُّ قَوْلُهُ
مَنْ حَفِظَ عَلٰى اُمَّتِيْ اَيْ نَقَلَ اِلَيْهِمْ بِطَرِيْقِ التَّخْرِيْجِ وَالْاِسْنَادِ وَقِيْلَ مَعْنٰى حَفِظَهَا
اَنْ يَّنْقُلَهَا اِلَى الْمُسْلِمِيْنَ وَاِنْ لَمْ يَحْفَظْهَا وَلَاعَرَفَ مَعْنَاهَا وَقَوْلُهُ اَرْبَعِيْنَ حَدِيْثًا
صِحَاحًا اَوْ حِسَانًا قِيْلَ اَوْ ضِعَافًا يُعْمَلُ بِهَا فِيْ الْفَضَائِلِ اهـ فَلِلّٰهِ دَرُّ الْاِسْلَامِ
مَااَيْسَرَهُ وَلِلّٰهِ دَرُّ اَهْلِهِ مَااَجْوَدَ مَااسْتَنْبَطُوْا رَزَقَنِيَ اللّٰهُ تَعَالٰى وَاِيَّاكُمْ كَمَالَ
الْاِسْلَامِ وَمِمَّا لَابُدَّ مِنَ التَّنْبِيْهِ عَلَيْهِ اَنِّيْ اِعْتَمَدْتُّ فِي التَّخْرِيْجِ عَلَى الْمِشْكٰوةِ
وَتَخْرِيْجِهِ وَشَرْحِهِ الْمِرْقَاةِ وَشَرْحِ الْاِحْيَاءِ لِلسَّيِّدِ مُحَمَّدِنِ الْمُرْتَضٰى وَالتَّرْغِيْبِ
لِلْمُنْذِرِيِّ وَمَا عَزَوْتُ اِلَيْهَا لِكَثْرَةِ الْاَخْذِ عَنْهَا وَمَا اَخَذْتُ عَنْ غَيْرِهَا عَزَوْتُهُ اِلٰى
مَأخِذِهِ وَيَنْبَغِيْ لِلْقَارِيْ مُرَاعَاتُ اٰدَابِ التِّلَاوَةِ عِنْدَ الْقِرَائَةِ

"I have hope that I will be resurrected with that group regarding whom Rasulullaah ρ has said, "Whoever will preserve forty Ahaadeeth for my Ummat regarding the matters of Deen, on the Day of Reckoning he will be resurrected as an Aalim and I will intercede on his behalf."

Alqamie says that 'preserve' means to make it formidable and safeguard it from being lost, whether it be protected by memorization only and not writing or just writing without memorization. Thus if one records these Ahaadeeth in a book and thereby conveys it to others, he too will fall under the glad tidings of this Hadeeth.

Manaawi says that 'preserve for my Ummat' means to report it to the Ummat along with its chain of narration.

Others have said that it means to convey to all Muslims regardless if it is not memorized or its meaning unknown. Similarly forty Ahaadeeth is general,

whether they are ‘Sahee’ (authentic), ‘Hasan’ (correct) or slightly Dhaeef such that it is permissible to practice upon in ‘Fazaail’. Allaah Ta’ala is great, what ease can be found in Islaam and even more astonishing is the finer details which the Ulama have explained.

May Allaah Ta’ala grant us all the perfection of Islaam. At this juncture it is important to point out that I have relied greatly upon the references of ‘Mishkaat’, ‘Tankeehul Ruwaat’, ‘Mirqaat’, the commentary on ‘Ihya-ul-Uloom’ and ‘Targheeb wa Tarheeb’ of Imaam Munthari (A.R) and have quoted from them immensely, which is why I thought it unnecessary to state them as reference. However where I have taken a Hadeeth from elsewhere, I have given a reference. In addition it is incumbent for those reading to observe the necessary etiquettes when reciting.”

Before we begin I think it only appropriate to mention a few etiquettes when reciting the Noble Quraan.

“The one who lacks etiquette is deprived of Allaah Ta’ala’s special favour”

Very simply the Noble Quraan is the word of Allaah Ta’ala, whom we worship, love and seek. Those who have experienced love know the value that the speech and writings of the beloved hold in the eyes of the beholder, creating affection and passion and should be free from any rules and laws.

“Love itself will teach one the etiquette of love.”

At this point if one were to visualize the true beloved and his unlimited favours upon us love will rage in ones heart. In addition the Quraan is the word of the Master of masters and sovereign ruler of all; it is the law of the Majestic Omnipotent Emperor who has never been equalled by anyone nor ever will be. Those who have had any experience with the court of the king will know well and those who have no experience will be able to presume, what awe the word of the king casts over the hearts. The Quraan is the word of the Beloved and the King, which is why we should read it with the etiquettes required for both.

Whenever Hadhrat Ikramah τ opened the Quraan for recitation he would fall down unconscious and these words would part his lips,

هٰذَا كَلَامُ رَبِّیْ هٰذَا كَلَامُ رَبِّیْ

“This is the word of my Rabb; this is the word of my Rabb.”

This is just a brief outline and a summary of those etiquettes which Ulama have written to be necessary to follow when reciting the Quraan, which I will explain in simple words. The just of it is that a person should not read the Quraan merely as a servant but as a slave reading the words of his master and benefactor. The Sufis write that if a person understands his inferiority when following the etiquettes of recitation then he will progress in gaining proximity to Allaah Ta’ala whereas that person who will show haughtiness and pride will be far from progression.

**Etiquettes when reciting the Quraan**

After performing Wudhu and making Miswaak one should sit in a quiet place, with utmost humility, facing the Qiblaa.

Then he should recite with extreme attention and submissiveness, befitting the occasion, as if one is reciting for Allaah Ta’ala himself.

If one understands the meaning then he should seek Allaah Ta’ala’s compassion and forgiveness when reciting verses pertaining to Allaah Ta’ala’s mercy and seek protection when reciting verses pertaining to Allaah Ta’ala’s punishment and chastisement, as there is no other who can save him from it.

When reciting those verses pertaining to his splendour and honour one should say ‘SubhanAllaah’.

If one does not weep when reciting then one should force himself to weep,

وَأَلَذُّ حَالَاتِ الْغَرَامِ لِمُغْرَمٍ شِكْوَى الْهَوىٰ بِالْمَدْمَعِ الْمُهْرَاقِ

“The most pleasurable moments for a lover are those spent in remorse, shedding tears before the beloved.”

If one’s intention is not memorization then do not be hasty in recitation.

The Quraan should be kept on a stand, pillow or some other elevated place.

One should not talk during recitation, if some necessity arises then he should close the Quraan and then speak, thereafter recite ‘Ta’awwudh’ again and continue with one’s recitation.

If other people in the gathering are occupied with their own work then it is best to recite in a lowered tone, if not then it is best to recite audibly.

Ulama have mentioned six inner etiquettes and six outer when reciting the Quraan,

**Outer etiquettes**

1) Sit respectfully, in a state of Wudhu, facing the Qiblaa.

2) Do not read hastily, read slowly, following the correct rules of pronunciation.

3) Try to weep even if you have to force yourself.

4) Fulfil the rights of the verses of mercy and punishment as mentioned previously.

5) If there is fear of vanity or if one fears disturbing another Muslim then recitation should be in a lowered tone otherwise recitation should be audible.

6) Read in a beautiful voice. Many Ahaadeeth have emphasised on reciting in a beautiful voice.

**Inner etiquettes**

1) Maintain the grandeur of the Noble Quraan in the heart.

2) Bear in mind the loftiness, prominence and splendour of Allaah Ta'ala whose word the Quraan is.

3) Keep the heart free from doubts and misgivings.

4) Ponder over its meaning and read with keenness.

On one occasion Rasulullaah ρ read this one verse repeatedly the entire night,

“”If you punish them, then verily they are Your slaves (and You are at liberty to treat them as You please), and if You forgive them, then surely You are the Mighty, the Wise (and Your reason for doing so is filled with wisdom).”
(Surah Maa'idah: 118)

On one occasion Hadhrat Saeed bin Jubair read this verse continuously until the morning,

وَامْتَازُوْا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ

(The Announcement will then be made,) “Separate yourselves (from the Mu’mineen) today, O you criminals (Kuffaar)!”
(Surah Yaseen: 59)

5) Let your heart act in accordance with the verse that is being recited, for example if one is reciting a verse pertaining to mercy then the heart should be delighted and if it is a verse pertaining to punishment then the heart should be filled with fear.

6) The ears should be so attentive as if one is listening to Allaah Ta’ala himself speaking.

May Allaah Ta’ala through his sheer grace and mercy grant us all the ability to recite the Quraan with these etiquettes.

**One ruling**

To memorize that much of the Quraan with which one can perform Salaah is Fardh (obligatory) on every person and to memorize the entire Quraan is Fardh Kifaayah (obligatory on everyone but will be excused if fulfilled by a few). If (Allaah Ta’ala Forbid) there remains no Hafiz of the Quraan then every Muslim will be sinful. In fact Mullah Ali Qaarie (A.R) has quoted Imaam Zarkashi (A.R) saying that if there is none to recite the Quraan in a certain town or village then the entire town will be sinful. In this age of disobedience and ignorance, when misguidance has crept into many Muslims and activities of Deen, a common statement made is that to memorize the Quraan is useless and futile. To repeat its words is seen as absurd and to memorize it is said to be a waste of time and mental capacity. Even if this was the only sign of our spiritual decline much could be written on it but today our every action is corrupt and every thought leads us astray, even regarding which we should weep and regarding which should we complain about.

فَاِلَى اللهِ الْمُشْتَكٰى وَاللهُ الْمُسْتَعَانُ

“To Allaah Ta’ala do we complain and from Him do we seek help.”

# Forty Ahaadeeth

**Hadeeth: 1**

(١) عَنْ عُثْمَانَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ خَيْرُكُمْ مَّنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (رواه البخاری وأبو داود والترمذی والنسائی وابن ماجه هذا فی الترغيب وعزاه إلی مسلم أيضاً لكن حكی الحافظ فی الفتح عن أبی العلاء أنّ مسلماً سكت عنه)

Hadhrat Uthmaan τ narrates that Rasulullaah ρ said, "The best amongst you is he who learns the Quraan and teaches it."
('Bukhaari', 'Abu Dawood', 'Tirmidhi', 'Nasaai', 'Ibn Maajah' as mentioned in 'Targheeb'. It has been said to be reported from Imaam Muslim as well but Hafiz Ibn Hajar in 'Fathul Baarie' narrated from Abil Alaa that Imaam Muslim did not report it.)

Majority of the books of Hadeeth report this Hadeeth with the word "and" which has been translated as such. In this case this virtue will be exclusive to that person who first learns the Quraan and then teaches it to others. However in some books of Hadeeth it has been reported with the word "or" and in this case this virtue will be general including that person who learns the Quraan as well as that person who only teaches it, thus the virtue will be equal for both.

The Quraan is the basis of Deen, Deen is dependent upon its preservation and propagation which is why learning and teaching it is obviously the best, without any need for further explanation. However it does have varying levels, the highest of which is to learn its meaning and purpose and the lowest is to merely memorize it.

Another Hadeeth of Rasulullaah ρ corroborates this, which has been narrated by Hadhrat Saeed bin Saleem τ 'Mursalan', "That person who learns the Quraan and still thinks that another who has been granted something else is better then he has belittled this great blessing which Allaah Ta'ala has gifted to him." It is quite obvious that when the word of Allaah Ta'ala is better then all other speeches, as will be mentioned in other Ahaadeeth, then to learn it and teach it is undoubtedly greater then all other pursuits.

In another Hadeeth reported by Mullah Ali Qaarie (A.R), "He who has learnt the Noble Quraan has acquired the knowledge of Nabuwwat."

Sahal Tastari (A.R) says, "The sign of love for Allaah Ta'ala is that love for the Quraan is in one's heart."

Among those people mentioned in 'Sharhul-Ihya', who will be included in the shade of Allaah Ta'ala's Throne on the Day of Reckoning, are those individuals who teach the Quraan to Muslim children as well as those who learn the Quraan in their youth and continue to recite it in their old age.

**Hadeeth: 2**

(٢) عَنْ اَبِىْ سَعِيْدٍ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ يَقُوْلُ الرَّبُّ تَبَارَكَ وَتَعَالٰى مَنْ شَغَلَهُ الْقُرْآنُ عَنْ ذِكْرِىْ وَمَسْئَلَتِىْ اَعْطَيْتُهُ اَفْضَلَ مَا اُعْطِىْ السَّائِلِيْنَ وَفَضْلُ كَلَامِ اللهِ عَلٰى سَائِرِ الْكَلَامِ كَفَضْلِ اللهِ عَلٰى خَلْقِهٖ (رواه الترمذى والدارمى والبيهقى فى الشعب)

Hadhrat Abu Saeed τ narrates that Rasulullaah ρ said, "Allaah Ta'ala says, "The person who does not have the opportunity to remember me and ask from me because of him being occupied with the recitation of the Quraan, I will grant him more than what I grant those who ask of me. The superiority of the word of Allaah Ta'ala over all other speech is similar to the superiority of Allaah Ta'ala over the entire creation."
('Tirmidhi', 'Daarmie', 'Baihaqi')

That person who remains so occupied with the memorization, learning and understanding of the Quraan such that he finds no time to make Dua (Ask from Allaah Ta'ala), Allaah Ta'ala will grant him more bounties than what He grants to those who ask of him. It is commonly seen that when a person is distributing sweets or something else and another is deputed for the task of distribution, because of which he cannot attend, a share is immediately set aside for him.

In another Hadeeth it is reported that he will receive a greater bounty than Allaah Ta'ala's grateful servants.

**Hadeeth: 3**

(٣) عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ ﷺ وَنَحْنُ فِيْ الصُّفَّةِ فَقَالَ اَيُّكُمْ اَنْ يَّغْدُوَ كُلَّ يَوْمٍ اِلٰى بُطْحَانَ اَوِ الْعَقِيْقِ فَيَأْتِىْ بِنَاقَتَيْنِ كَوْمَاوَيْنِ فِىْ غَيْرِ اِثْمٍ وَلَاقَطِيْعَةِ رَحْمٍ فَقُلْنَا يَارَسُوْلَ اللّٰهِ كُلُّنَا نُحِبُّ ذٰلِكَ قَالَ اَفَلَا يَغْدُوْ اَحَدُكُمْ اِلَى الْمَسْجِدِ فَيَعْلَمُ اَوْ يَقْرَاُ اٰيَتَيْنِ مِنْ كِتَابِ اللّٰهِ خَيْرٌ لَّهُ مِنْ نَاقَتَيْنِ وَثَلٰثٌ خَيْرٌ لَّهُ مِنْ ثَلٰثٍ وَاَرْبَعٌ خَيْرٌ لَّهُ مِنْ اَرْبَعٍ وَمِنْ اَعْدَادِ هِنَّ مِنَ الْاِبِلِ

(رواه مسلم وأبوداود)

Hadhrat Uqbah bin Aamir τ has said, “Rasulullaah ρ came to us while we were sitting on the platform of Suffaah. He then said, “Which among you would like to go to the market place of Buthaan or Aqeeq everyday and return with two of the finest camels, without committing any sin or severing family ties? We replied that we would all love to do so. Rasulullaah ρ then said, “Going to the Masjid and learning or reading two verses of the Quraan is better for him then two camels, three verses better then three camels, four verses better then four camels and a few verses are better than many camels.”
(‘Muslim’, ‘Abu Dawood’)

**Suffaah** is the name of a specific platform **in Masjidun-Nabawi** which was a resting place for the poor companions of the Muhaajireen. The total number of these companions varied at different times. Allaamah Suyoothi (A.R) stated them to be **one hundred** and one and has also written a detailed book about their names.

Buthaan and Aqeeq are names of two places close to Madinah where camels would be sold. To the Arabs a camel was a much desired possession, in particular a she-camel with a fat hump.

“Without committing any sin” would mean that usually whenever something is gained without any effort it is either stolen or gained by usurping the inheritance of another family member. This is why Rasulullaah ρ negated all of these methods that to gain something without any effort and without committing any form of sin is indeed desired by all but to learn two verses of the Quraan is far better and superior.

It is an undeniable fact that let alone two camels even if one were to acquire a kingdom over the seven continents then too one day death will forcefully separate him from his wealth but the reward of one verse of the Quraan will remain with him forever. Even in this world, a man will be pleased with receiving one Rupee as opposed to receiving a thousand rupees to be kept in trust because in this case he has gained nothing except the burden of a trust and can take no benefit from it.

The purpose of this Hadeeth is to distinguish between the temporary and everlasting. A person should ponder over his actions, is he wasting his time in trying to pursue something temporary or is he using it for something everlasting and then regrets those hours he spent gaining everlasting misery. The last line of the Hadeeth, “a few verses are better than many camels” has three possible interpretations.

The first being, until four it was explained in detail and more then that ambiguously that a person will receive a camel for each verse that he learns. In this case ‘Camels’ refers to the species whether they be male or female and the number will be more than four as it has been explained in detail till here.
The second interpretation is that this refers to the same numbers that were mentioned earlier. This means that people’s preferences are different, some might prefer a She-camel as opposed to a He-camel and vice versa thus Rasulullaah ρ said that one verse is better than a She-camel and if anybody prefers a He-camel then one verse is better than a He-camel as well.

The third interpretation is that this refers to those numbers that were mentioned previously and not more than four. This is not the same as was mentioned in the second interpretation that one verse is superior to one She-camel or one He-camel but means that one verse is better than both She-camel and He-camel combined and every additional verse superior to its appropriate number of camels male and female combined. This means that every verse is superior to a pair of camels. My respected father preferred this interpretation as it increases the virtue. However this does not mean that one verse can be equalled to one or two camels- this is merely for illustration and example. I have mentioned previously that the reward of one verse which is forever and everlasting is far superior to a kingdom over the seven continents which will one day perish.

Mullah Ali Qaarie has written that a few friends of a certain Sheikh requested him to prolong his stay in Jeddah so that through his blessedness they may receive blessing in their wealth, the purpose of which was to benefit a few of the servants of the sheikh by means of the profits. At first the Sheikh excused himself but when they insisted the sheikh enquired as to what was the maximum profit they would make if he prolonged his stay. They replied that it would be different, the maximum being one hundred percent. The sheikh replied, “For such an insignificant profit you have gone through so much trouble, for such a small profit how can I miss one Salaah in the Haram, where one Salaah is multiplied by a hundred thousand.” In fact Muslims should ponder how for some paltry worldly gain we sacrifice immense spiritual benefit.

**Hadeeth: 4**

(٤) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ وَالَّذِيْ يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيْهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ اَجْرَانِ (رواه البخاري ومسلم وأبوداود والترمذي والنسائي وابن ماجه)

Hadhrat Aisha τ narrates that Rasulullaah ρ said, “The one who is a proficient with the Quraan will be in the company of those angels who are scribes and pious. The one who falters when reading the Quraan yet exerts himself to learn it gets double the reward.”
(‘Bukhaari’, ‘Muslim’, ‘Abu Dawood’, ‘Tirmidhi’, ‘Nasaai’, ‘Ibn Maajah’)

Proficiency in Quraan means one has memorized it well and recites it correctly, if he understands its meaning and implication as well then it is even better.
Being in the company of the angel’s means that they have conveyed the Quraan from the ‘Divine Tablet’ (Lowhul Mahfooz) and he too conveys and propagates it, that is to say both of them are achieving the same objective or that they will be together on the day of reckoning.

The one who exerts himself will receive double reward firstly because of his recitation and secondly because of the added effort he has to make due to his continuous faltering but this does not mean that he has surpassed the one who is proficient in the Quraan. The reward which was mentioned for the one proficient in the Quraan is far greater for he will be in the company of the angels. This actually means that he will receive a separate reward for the effort he makes due to his faltering. Therefore one should not stop reciting the Quraan due to such a deficiency.

Mullah Ali Qaarie (A.R) has Quoted from ‘Baihaqi’ and ‘Tabraani’ that the one who reads the Quraan but cannot memorize it will receive double the reward and the one who desires to memorize it but does not have the ability to do so and continues to recite it, Allaah Ta’ala will raise him among the Huffaaz on the day of Reckoning.

**Hadeeth: 5**

(٥) عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا حَسَدَ اِلَّا عَلٰى اثْنَيْنِ رَجُلٌ اٰتَاهُ اللّٰهُ الْقُرْآنَ فَهُوَ يَقُوْمُ بِهٖ اٰنَآءَ اللَّيْلِ وَاٰنَآءَ النَّهَارِ وَرَجُلٌ اٰتَاهُ اللّٰهُ مَالًا فَهُوَ يُنْفِقُ مِنْهُ اٰنَآءَ اللَّيْلِ وَاٰنَآءَ النَّهَارِ (رواه البخاري والترمذي والنسائي)

Hadhrat Ibn Umar τ narrates that Rasulullaah ρ said, “Jealousy is not permitted except in respect of two people, that person who has been granted knowledge of

the Quraan and he remains engrossed in its recitation day and night. The second is that person who has been granted abundant wealth and he spends from it day and night."
('Bukhaari', 'Tirmidhi', 'Nasaai')

In many verses of the Quraan as well as numerous Ahaadeeth one learns of the outright impermissibility and evils of 'Hasad' (jealousy) whereas in this Hadeeth we learn of its permissibility in respect of two people. However since the narrations of impermissibility are more numerous and well-known, Ulama have given two interpretations to this Hadeeth.

The first interpretation is that 'Hasad' (jealousy) mentioned in this Hadeeth means desirous, which is known as 'Ghibtah' in Arabic. The difference between 'Hasad' and 'Ghibtah' is that 'Hasad' refers to the instance when upon seeing what another possesses one hopes that he be deprived of it whether it is gained by the other or not. 'Ghibtah' on the other hand refers to the desire and longing to possess that very thing whether the other is deprived of it or not. Since 'Hasad' is Haraam (forbidden) according to the consensus of the Ulama, jealousy here has been metaphorically translated to mean desirous which is permissible in worldly matters and preferable in matters pertaining to Deen.

The second interpretation is that sometimes things are mentioned hypothetically, thus the Hadeeth would mean that if jealousy were to be permitted it would have been permissible for these two individuals.

**Hadeeth: 6**

(٦) عَنْ اَبِىْ مُوْسٰى رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَثَلُ الْمُؤْمِنِ الَّذِىْ يَقْرَأُ الْقُرْآنَ مَثَلُ الْاُتْرُجَّةِ رِيْحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِىْ لَايَقْرَأُ الْقُرْآنَ مَثَلُ التَّمْرَةِ لَارِيْحَ لَهَا وَطَعْمُهَا حُلْوٌ وَمَثَلُ الْمُنَافِقِ الَّذِىْ لَايَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ لَيْسَ لَهَا رِيْحٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِىْ يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ رِيْحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ (رواه البخارى ومسلم والنسائى وابن ماجه)

Hadhrat Abu Moosa τ narrates that Rasulullaah ρ said, "The example of a Mu'min who recites the Quraan is like an orange which has a pleasant fragrance and sweet taste. The example of a Mu'min who does not recite the Quraan is like a date which has no fragrance but has a sweet taste. The example of a Munaafiq (Hypocrite) who does not recite the Quraan is like the fruit of a wild gourd which has no fragrance and a bitter taste. The example of a Munaafiq who recites the Quraan is like a flower which has a pleasant fragrance but a bitter taste."
('Bukhaari', 'Muslim', 'Nasaai', 'Ibn Maajah')

The purpose of this Hadeeth is to compare an inanimate object with an animate object so that one may easily understand the difference between recitations of the Quraan and not reciting the Quraan otherwise it is quite obvious that the sweetness of the Noble Quraan cannot be compared to these items. There is great wisdom in this comparison with an orange and date, unique to the wisdom of Nabuwwat and a sign of the great depth in knowledge which Rasulullaah ρ possessed. An orange for example creates a pleasant fragrance in the mouth, cleans the stomach, aids in digestion etc and cleansing the soul as well as aiding one's spirituality are all benefits found in the recitation of the Quraan, which are very similar. **One unique benefit mentioned regarding an orange is Jinn will not enter a home wherein oranges are kept.** If this is true then again it is similar to the Quraan. I have heard from some medical experts that oranges improves one's memory and it has been reported from Hadhrat Ali τ in 'Ihya' that three things improves one's memory,

1) Miswaak

2) Fasting

3) Recitation of the Quraan

In the narration of 'Abu Dawood' at the end of this Hadeeth another noteworthy point has been mentioned that a good friend is like a Musk merchant, even if you do not receive any musk you still benefit from its fragrance and a bad friend is like a blacksmith, even if your clothes are not soiled you still have to endure the smoke. It is extremely important for a person to see who his friends are so that he may judge the sort of company he keeps.

**Hadeeth: 7**

(٧) عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ اِنَّ اللهَ يَرْفَعُ بِهٰذَا الْكِتَابِ اَقْوَامًا وَيَضَعُ بِهِ اٰخَرِيْنَ (رواه مسلم)

Hadhrat Umar bin Khattaab τ narrates that Rasulullaah ρ has said, "Indeed Allaah Ta'ala will elevate people by means of this Quraan and disgrace others through it."
('Muslim')

Those who have firm faith on the Quraan and practice upon it, Allaah Ta'ala will grant them honour and respect in this world as well as the Aakhiraat (Hereafter) whereas those who do not practice upon it will be disgraced by Allaah Ta'ala. This has been corroborated by the Quraan as well,

يُضِلُّ بِهٖ كَثِيْرًا وَّيَهْدِيْ بِهٖ كَثِيْرًا

“Allaah Ta’ala causes many to be misguided by them (with these examples, Allaah Ta’ala causes many people to stray from the truth because of their Kufr) and guides many with them (because of their Imaan, the Mu’mineen are rightly guided by these examples).” (Surah Baqarah: 26)

In another verse it is mentioned,

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَاهُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ وَلَايَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا

“We have revealed such a Quraan that is a cure (from physical and spiritual diseases) and mercy for the Mu’mineen. (However,) It only increases the loss of the oppressors (the Kuffaar are plunged further into Kufr each time they hear the Quraan because they reject everything they hear).” (Surah Bani Israa’eel:82)

It has been reported from Rasulullaah ρ that many of the Munaafiqs (Hypocrites) in this Ummat will be expert readers of the Quraan.

Some Ulama have reported from ‘Ihya’ that one person may begin reciting the Quraan and the angels will pray for his mercy until he stops reading whereas another will begin reciting the Quraan and the angels will curse him until he stops reading.

Some Ulama have said that a person will recite the Quraan and unknowingly will curse himself. He will read in the Quraan,

اَلَا لَعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ

“Behold! The curse of Allaah Ta’ala is on the liars (the Mushrikeen, who are unjust).” (Surah Hood: 18)

and because he is a wrong doer he is included in this curse. Similarly he will read,

لَعْنَةُ اللّٰهِ عَلَى الْكٰذِبِيْنَ

“Allaah Ta’ala’s curse is upon the liars.” (Surah Aal-Imraan: 61)

and because he is liar he is included in this curse.

Hadhrat Aamir bin Waathilah τnarrates that Hadhrat Umar τ appointed Naafi bin Abdul Haarith the governor of Makkah. On one occasion Hadhrat Umar τ enquired from him as to who he had made in charge of the forest. Hadhrat Naafi replied, "Ibn Abzi τ". When Hadhrat Umar enquired who Ibn Abzi τ was Hadhrat Naafi replied, "My slave." Hadhrat Umar τ was astounded and demanded to know why a slave was awarded such an important post. He replied, "Because he recites the Book of Allaah Ta'ala." Hadhrat Umar τ then quoted this Hadeeth that Allaah Ta'ala will elevate many by means of the Quraan and Allaah Ta'ala will disgrace many through it.

**Hadeeth: 8**

(٨) عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ ثَلٰثٌ تَحْتَ الْعَرْشِ يَوْمَ الْقِيٰمَةِ اَلْقُرْاٰنُ يُحَاجُّ الْعِبَادَ لَهُ ظَهْرٌ وَّبَطْنٌ وَّالْاَمَانَةُ وَالرَّحِمُ تُنَادِيْ اَلَا مَنْ وَّصَلَنِيْ وَصَلَهُ اللّٰهُ وَمَنْ قَطَعَنِيْ قَطَعَهُ اللّٰهُ (رواه فى شرح السنة)

Hadhrat Abdur Rahmaan bin Auf τ has reported from Rasulullaah ρ that three things will be under the shade of Allaah Ta'ala's Throne on the Day of Reckoning. The first being the Quraan which will debate with man; it has an outer meaning and inner meaning. The second is 'Amaanat' (Trust) and the third are family ties which will announce, May Allaah Ta'ala's mercy descend upon the one who upheld me and may he be deprived of mercy who has severed me."
('Sharhus Sunnah')

Being under the shade of Allaah Ta'ala's throne refers to the proximity and closeness of these three things to Allaah Ta'ala.

The Quraan debating with man means that the Quraan will intercede on behalf of that person who obeyed it, fulfilled its rights and practiced upon it.

Mullah Ali Qaarie has reported from 'Tirmidhi' that the Quraan will plead in the court of Allaah Ta'ala to clothe its reader upon which Allaah Ta'ala will grant him a crown of honour. The Quraan will plead for additional favours upon which Allaah Ta'ala will grant him a complete robe of honour. The Quraan will then plead for Allaah Ta'ala to be pleased with its reader upon which Allaah Ta'ala will announce his pleasure with him. When in this world there can be no greater gift

then the pleasure of the beloved then in the Aakhirat (Hereafter) what greater bounty can there be than the pleasure of Allaah Ta'ala.

As far as those people who did not fulfil the rights of the Quraan are concerned, the Quraan will question them as to why they did not do so.

**It has been reported from Imaam Abu Hanifah in 'Sharhul-Ihya' that it is the right of the Quraan to be completed at least twice a year.** Those of us who do not even recite a small portion of the Quraan should ponder as to what defence we will present before such a formidable plaintiff. Death is inevitable and there is no escape from it.

The Quraan having an outer meaning and inner meaning is quite obvious that the Quraan has an outer meaning which everyone understands as well as an inner meaning which cannot be understood by everyone. The point to which Rasulullaah ρ is subtly referring is that if a person expresses his own opinion with regards to the Quraan, even if it turns out to be correct, has committed a grave error.

Some Ulama have stated that "outer" refers to the words of the Quraan, which every person recites in a similar manner and "Inner" refers to the meaning and purpose of the Quraan, the understanding of which varies from person.

Hadhrat Abdullaah bin Mas'ood has said that if a person desires knowledge then he should ponder over the meaning of the Quraan as it contains the knowledge of both the past and present.

However it is essential to abide by the conditions and rules necessary to interpret the Quraan and not as is commonly practiced today where a person who only knows a few words of Arabic begins to give his opinion or even worse a person who does not know a single Arabic word expresses his opinion after reading its English translation. **Experts in this field have stated that it is necessary to possess proficiency in fifteen branches of knowledge in order to comment upon the Quraan.** Due to time constraints I will briefly mention a few, from which one will learn that it is impossible for just anyone to interpret the Quraan.

1) Lughaat (Diction) - through which one learns the meaning of various words of the Quraan. Mujaahid (A.R) says, "It is not permissible for the one who has Imaan on Allaah Ta'ala and the Last Day to utter even a few words in commentary of the Quraan unless he has comprehensive knowledge of Arabic diction, knowledge of a few words is insufficient." The reason being that sometimes one word may have several meanings and he might know of only one or two whereas another meaning might be implied.

2) Nahw (Syntax or Grammar) – as the meaning of a sentence will differ if the vowel sounds (I’raab) are changed or altered and understanding the meaning of various vowel sounds is dependant on understanding the science of Nahw.

3) Sarf (Morphology) – as the meaning of a word will completely change with a different conjugation or formation. Ibn Faaris (A.R) says, “The person who has lost out on the knowledge of Sarf has lost a great deal.” Allaamah Zamakhshari (A.R) has mentioned in ‘Ajoobaati Tafseer’ that one person translated the verse,

يَوْمَ نَدْعُوْا كُلَّ أُنَاسٍ بِإِمَامِهِمْ

“(Do not forget) The day when We will call every person by his Imaam (by his Nabi or his record of deeds).” (Surah Bani Israa’eel: 71)

as “The day when every person will be called after their mothers.” due to his ignorance of the science of Sarf. He mistakenly thought that the word ‘Imaam’, which is singular, is the plural of the word ‘Umm’ (Mother). If he had any knowledge of Sarf he would have known that the plural of ‘Umm’ can never be ‘Imaam’.

4) Ishtiqaaq (i.e. where a word is derived from) – as one word may have various meanings all depending on where the word has been derived from. For example the word ‘Maseeh’ can be derived from ‘Masah’, which means to touch or to pass wet hands over, or from ‘Masaahat’, which means measurement.

5) Ilmul Ma’aani (study of expression) – as the way a sentence is phrased will affect its meaning.

6) Ilmul Bayaan (figures of speech) – from which one learns the meaning of various similes and metaphors.

7) Ilmul Badeea (study of idioms) – from which one learns the beauty of language through its connotation.

The next three are known as ‘Ilmul Balaaghaat’ (Knowledge of speech-making) and are among the most important branches of knowledge which a ‘Mufassir’ (commentator on the Quraan) must master because the miraculous nature of the Quraan can only be understood through these subjects.

8) Ilmul Qira’ah (Knowledge of recitation) – as different forms of recitation convey different meanings and some might be more preferable then others.

9) Ilmul Aqaaid (Knowledge of Fundamental beliefs) - as there are certain verses of the Quraan where the apparent implication is not befitting of Allaah Ta’ala’s grandeur and will have to be explained. For example the verse,

“Allaah Ta’ala’s hand is above theirs” (Surah Fatah: 10),

will have to be explained as Allaah Ta’ala does not have physical hands.

10) Usool Fiqh (Principles of Jurisprudence) – from which one learns the basis through which laws are derived and deduced.

11) Asbaab Nuzool (Reason for Revelation) – as the meaning of a verse is better understood when the reason for its revelation is known and in some cases completely dependant upon it.

12) Naasikh wa Mansookh (Knowledge of Abrogation) – so that those laws which have been abrogated can be distinguished from those which still apply.

13) Ilmul Fiqh (Jurisprudence) – as it is only through the understanding of each individual aspect that complete Deen can be understood.

14) It is necessary to have knowledge of those Ahaadeeth which explain those verses whose meaning is vague.

15) The fifteenth branch of knowledge is that which Allaah Ta’ala grants to His special servants as is referred to in the Hadeeth,

مَنْ عَمِلَ بِمَا عَلِمَ وَرَّثَهُ اللهُ عِلْمَ مَالَمْ يَعْلَمْ

“Allaah Ta’ala will grant that person who practices upon what he knows such knowledge that was not known to him.”

Hadhrat Ali τ referred to this when he was asked whether Rasulullaah ρ had given him any special knowledge or instruction not given to others. Hadhrat Ali τ replied, “I take an oath by that Being who has created the heavens and all life. I only possess that understanding which Allaah Ta’ala grants to a person for understanding the Quraan.”

Ibn Abi Dunya (A.R) has said, “The knowledge of the Quraan and all that is gained from it is like an ocean which does not end.”

These branches of knowledge which were discussed are tools for the ‘Mufassir’. **If any person interprets the Quraan without having first mastered these sciences interprets it according to his own opinion, which has been**

**forbidden.** The Sahabah ψ naturally possessed knowledge of the sciences of Arabic and gained knowledge of the other sciences directly from Rasulullaah ρ.

Allaamah Suyoothi (A.R) has said, “Perhaps you might think that it is impossible to be gifted with the understanding of the Quraan but it is not so. It may be achieved by abiding by those conditions which Allaah Ta’ala has mentioned, i.e. practicing upon one’s knowledge, dislike for this world, etc.

It has been mentioned in ‘Keemiyaa-e-Sa’aadat’ that the meaning of the Quraan is hidden from three types of people,

1) The one who does not possess knowledge of the sciences of Arabic.

2) The one who indulges in major sins or Bid’at (innovations), as this blackens his heart and deprives him from understanding the Quraan.

3) The one who believes in the apparent implication of a verse and is averse from those verses of the Quraan which oppose his opinion.

*May Allaah Ta’ala safeguard us all*

**Hadeeth: 9**

(٩) عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ يُقَالُ لِصَاحِبِ الْقُرْآنِ اِقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِيْ الدُّنْيَا فَإِنَّ مَنْزِلَكَ عِنْدَ اٰخِرِ اٰيَةٍ تَقْرَأُهَا (رواه أحمد والترمذى وأبوداود و النسائى وابن ماجه وابن حبان فى صحيحه)

Hadhrat Abdullaah bin Amr τ narrates that Rasulullaah ρ has said, “It will be said (on the Day of Reckoning) to the one dedicated to the Quraan, Read and recite with ‘Tarteel’ (Clarity) as you used to do in the worldly life, you will continue ascending the stages of Jannat and verily your final abode will be where your last verse is recited.”
(‘Musnad Ahmed’, ‘Tirmidhi’, ‘Abu Dawood’, ‘Nasaai’, ‘Ibn Maajah’, ‘Sahee Ibn Habbaan’)

The apparent implication of ‘The one dedicated to the Quraan’ is a Hafiz of the Quraan. Mullah Ali Qaarie (A.R) has explained in great detail that this honour is solely for a Hafiz of the Quraan and not those who recite from the Quraan directly. The reason for this is that firstly the words “dedicated to the Quraan’ also refers to this, secondly in the narration reported in ‘Musnad Ahmed’ the words ‘until he reads from whatever Quraan is with him.” Are recorded which makes it more obvious that this refers to a Hafiz. Even though it is possible that the one who recites from the Quraan directly can be included, due to his abundant

recitation, it is written in ‘Mirqaat’ that the one whom the Quraan curses is not included. This refers to the Hadeeth where it is mentioned that many recite the Quraan while the Quraan curses them. Therefore if a person’s fundamental beliefs are not correct then his recitation of the Quraan cannot be used as a sign of his acceptance. Many Ahaadeeth of this sort have been narrated regarding the Khawaarij sect.

Regarding ‘Tarteel’, Shah Abdul Azeez Sahib has written in his commentary on the Quraan that ‘Tarteel’ means to read with clarity and correct pronunciation. In Shariat ‘Tarteel’ means abide by certain rules when reciting the Quraan,

1) Letters should be pronounced correctly, so that one does not erroneously read the letter ‘☝🕯 in place of the letter ‘♎’ or a ‘♏’ in place of a ‘♋🕯📬

2) To pause appropriately when required so that no sentence will be read out of context.

3) To pronounce the vowel sounds correctly.

4) To raise the voice slightly when reciting such that the words of the Quraan can be heard by oneself and thereby influence the heart.

5) To recite the Quraan in a solemn voice such that it creates anguish in ones heart and quickly influences it. Reciting in a solemn tone quickly influences the heart, strengthens the soul and has greater effect.

Most physicians say that if one wants the effect of a certain medicine to reach the heart quickly then it should be mixed with something having a sweet smell before being administered as the heart will then quickly absorb it. Similarly if one wishes the effect of a certain medicine to reach the liver quickly, physician’s advice that it be mixed with something sweet as the liver quickly absorbs sweet things. It is for this reason that I am of the opinion that one should use perfume when intending to recite the Quraan as the effect on the heart will then be greater.

6) The ‘Tashdeed’ and ‘Madd’ should be pronounced correctly as when it is pronounced correctly it adds to the grandeur of the Quraan and adds to its stimulus.

7) Fulfil the right of the verses pertaining to mercy and punishment as was already mentioned in the introduction.

Abiding by these seven aspects is known as ‘Tarteel’. The objective of each is the same and that is to gain understanding and comprehension of the Quraan.

Once Hadhrat Umme Salmah τ was asked how Rasulullaah ρ used to recite the Quraan. She replied, “He would pronounce each of the Vowel sounds distinctly

(i.e. pronounce the Fatha, Dhamma, Kasra, etc clearly) and every letter was pronounced clearly.

To read with ‘Tarteel’ is Mustahab (Preferable) even if one does not understand the meaning of the Quraan.

Hadhrat Ibn Abbaas τ has said that to read Surah Zilzaal or Surah Qaari’ah with ‘Tarteel’ is better then reciting Surah Baqarah or Surah Aal-Imraan without ‘Tarteel’.

Ulama have explained the above Hadeeth to mean that one’s level in Jannat will increase with every verse that is recited. **One learns from other Ahaadeeth that the number of stages in Jannat is equal to the number of verses in the Quraan,** the more one is well-versed with the Quraan the higher his status will be and he who is well-versed with the entire Quraan will be in the highest stage of Jannat.

Mullah Ali Qaarie (A.R) has written that it has been reported in a Hadeeth that there will be no stage above the one who recites the Quraan.

Allaamah Daani (A.R) has stated that there is consensus in the number of verses of the Quraan being more then six thousand but further then this; there is a difference of opinion. It has been said to be 6204, 6014, 6019, 6025, 6036.

It is written in ‘Sharah Ihya’ that each verse is equal to a stage in Jannat so it will be said to the one reciting, “Ascend the stages of Jannat in relation to your recitation. He who will recite the entire Quraan will be in the highest abodes of Jannat and he who will recite just a portion will ascend accordingly. In short his ascension will end where his recitation ends. According to me this Hadeeth has another interpretation,

فَإِنْ كَانَ صَوَابًا فَمِنَ اللهِ وَإِنْ كَانَ خَطَأً فَمِنِّيْ وَمِنَ الشَّيْطٰنِ وَاللهُ وَرَسُوْلُهُ مِنْهُ بَرِيْئَانِ

“If it is correct then it is from Allaah Ta’ala and if it is wrong then it is from me and Shaytaan, Allaah Ta’ala and his Rasul are free from it.”

The just of it is that this Hadeeth does mean that one will ascend a stage in Jannat per verse recited as in this case there will be no apparent difference between reciting with ‘Tarteel’ or not. When one recites a verse of the Quraan he will ascend one stage in Jannat whether or not he recites with ‘Tarteel’. However this Hadeeth is referring to ascension in the sense of exhilaration which varies when one recites with ‘Tarteel’ or does not, which is why he will be able to recite

in the same manner he use to recite with in this world and his level of exhilaration (happiness) will increase with each verse recited.

Mullah Ali Qaarie (A.R) has reported in a Hadeeth that if one used to recite the Quraan abundantly in this world, he will remember it at this time also, otherwise he will not remember. May Allaah Ta'ala have mercy upon us, as many might have memorized the Quraan due to the religious enthusiasm of their parents but due to negligence and carelessness have forgotten the Quraan in this very world. It has been narrated in another Hadeeth that if a person passes away while enduring the difficulty and labour of trying to memorize the Quraan, he will be included among the Huffaaz on the Day of Reckoning. Allaah Ta'ala has no limits in His bounties; are there any who will take it?

"His bounties are bestowed upon all, how did it avert you, if you were worthy."

**Hadeeth: 10**

(١٠) عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ قَرَأَ حَرْفًا مِّنْ كِتَابِ اللّٰهِ فَلَهٗ بِهٖ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا لَااَقُوْلُ الٓمّٓ حَرْفٌ اَلِفٌ حَرْفٌ وَلَامٌ حَرْفٌ وَمِيْمٌ حَرْفٌ (رواه الترمذی وقال هذا حدیث صحیح غریب إسنادا والدارمی)

Hadhrat Ibn Mas'ood τ narrates that Rasulullaah ρ has said, "Whoever will recite one letter of the Quraan will receive one reward and one reward is equal to ten of the same. I do not say that 'الم' (Alif Laam Meem) is one letter but 'α' (Alif) is one letter, '□' (Laam) is one letter and '❑' (Meem) is one letter.
(This Hadeeth has been reported in 'Tirmidhi' and Imaam Tirmidhi said it is authentic with a 'Ghareeb' chain of narration. 'Daarmie')

The purpose of this Hadeeth is to point out the difference between the recitation of the Quraan and other acts. Normally one would be rewarded for the complete action that was performed but with the Quraan one is rewarded for every part thereof. This is why a reward is earned for every letter that is recited and every reward multiplied tenfold in accordance with Allaah Ta'ala's principle,

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا

"Whoever brings a good act (carries out an accepted) will receive ten times as much (in reward and even more)." (Surah An'aam: 160)

This is the least amount, by which it will be multiplied as Allaah Ta'ala has also said,

وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَآءُ

"Allaah Ta'ala increases (more then seven hundred times to 7000 or even more) for those whom He wills." (Surah Baqarah: 261)

The example which Rasulullaah ρ gave to illustrate that each letter will receive a separate reward as ' الم ' (Alif Laam Meem) that this is not one letter but 'α' (Alif), '☐' (Laam), '❑' (Meem) are individual letters and collectively equivalent to thirty rewards. There is a difference of opinion as to whether ' الم ' (Alif Laam Meem) refers to the beginning of Surah Baqarah or Surah Feel. If the beginning of Surah Baqarah is meant then the written number of letters is being taken into account which is three and one will receive thirty rewards. However if Surah Feel is meant then the ' الم ' (Alif Laam Meem) which is the beginning of Surah Baqarah will be equal to nine letters and one will receive ninety rewards. It has been reported in a narration of 'Baihaqi', "I do not say that 'بسم الله' (Bismillaah) is one word but '☟'(Baa) '✞'(Seen) and ❑ (Meem) are individual letters.

**Hadeeth: 11**

(١١) عَنْ مُعَاذِ نِ الْجُهَنِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيْهِ اُلْبِسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيٰمَةِ ضَوْئُهُ اَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِيْ بُيُوْتِ الدُّنْيَا لَوْ كَانَتْ فِيْكُمْ فَمَا ظَنُّكُمْ بِالَّذِيْ عَمِلَ بِهٰذَا (رواه أحمد وأبوداود وصححه الحاكم)

Hadhrat Muaadh Juhani τ narrates that Rasulullaah ρ has said, "Whoever will recite the Quraan and practice upon what it contains, his parents will be made to wear such crowns on the day of judgement that its radiance will eclipse the sun even if it were to be kept in your homes. So imagine what reward there will be for the one who himself practiced upon it."
('Musnad Ahmed', 'Abu Dawood' and Haakim said it is authentic.)

The reward for reciting and practicing upon the Quraan is that one's parents will be made to wear such crowns the brightness of which outshines the sun even if

the sun happens to be in your home. This means that with the sun being so far off it shines so bright, if it happened to be in one's home then undoubtedly it would be even brighter yet these crowns will still outshine the sun even it happens to be rising in one's home. If this is the reward of the parents then one should ponder as to what reward has been kept in store for the one who recites and practices upon it. The parents are only receiving this reward because they were a means for his creation or responsible for his education. In the comparison of the sun being in one's home besides there being more light due to its nearness another subtle point is being mentioned and that is when a thing always remains with a person greater affection is felt for it. That is why the strangeness felt for the sun because of its distance will be changed into a feeling of attachment. So now along with an increase in radiance it also refers to an increase in the feeling of attachment and also that it will belong to one. Even though the sun gives benefit to all, if it were to be presented to one as a gift then it will be a means of immense pride.

Haakim (A.R) has reported this Hadeeth of Rasulullaah ρ from Hadhrat Buraidah τ, that person who recites the Quraan and practices upon it he will be made to wear a crown made from Divine light and his parents will made to wear two garments more valuable then the entire world. They will ask, "O Allaah Ta'ala through what actions have we been granted these garments?" The reply will be, "Through your son's recitation of the Quraan."

In 'Jamul Fawaaid' it has been reported from 'Tabraani' that Hadhrat Anas τ has narrated from Rasulullaah ρ, "Whoever will teach his child how to read the Quraan, Allaah Ta'ala will forgive all his past and future sins and whoever will make his child memorize the Quraan will be raised on the Day of Reckoning with his face shining brighter then the fourteenth full moon. His son will be told to recite; with every verse that he recites his parents will ascend a stage in Jannat and will continue to do so until he recites the entire Quraan.

This is the reward that is mentioned for teaching one's child the Quraan. However this is not all, hear the other side as well, *Allaah Ta'ala forbid*, if you have deprived your child of an Islaamic education because of your greed for wealth then not only will you be deprived of this limitless bounty but you will have to answer to Allaah Ta'ala that the only reason why you deprived your child of an Islaamic education was your fear that Ulama and Huffaaz become dependent on others for a living. Always remember that this decision will not only cause your children eternal misery but you will be held accountable for it as well. It is mentioned in a Hadeeth,

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُوْلٌ عَنْ رَعِيَّتِه

"All of you are shepherds and you will be questioned about your flock."

This means that each person will be questioned about those under his care as to what amount of Deen he taught them. Undoubtedly one should safeguard himself and his children from such faults but not wearing clothing for fear of lice is not a sign of intelligence. However one should most definitely try to keep it clean. In essence if you provide your child with an Islaamic Education then not only will you be able to answer to Allaah Ta'ala but as long as your son lives then whatever Salaat he performs, forgiveness he seeks and good deeds he performs will be a means of elevating your status in Jannat. On the other hand if you will deprive him because of your greed for worldly wealth then not only will you have to answer for your misdeeds but every act of sin and vice that he commits will be included in your book of deeds as well. The world will undoubtedly perish and death will be the end of the greatest calamity one can face in this world but that calamity after which there is no death is eternal and everlasting.

**Hadeeth: 12**

(١٢) عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِىَ اللهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ لَوْ جُعِلَ الْقُرْآنُ فِىْ إِهَابٍ ثُمَّ أُلْقِيَ فِي النَّارِ مَااحْتَرَقَ (رواه الدارمي)

Hadhrat Uqbah Ibn Aamir τ reports that he heard Rasulullaah ρ saying, "If the Quraan were to be placed in a skin and then thrown into the fire, it would not burn."
('Daarmie')

Ulama have interpreted this Hadeeth in two ways, some are of the opinion that skin is general, whichever animal's it might be and fire refers to the fire of this world. In this case the Hadeeth refers to a unique miracle which was specific to the time of Rasulullaah ρ, just as miracles of other Ambiyaa υ was specific to there time as well. The second interpretation is that skin refers to human skin and fire refers to Jahannam. In this case the Hadeeth will be general and not restricted to a particular time. It would mean that if a person is a Hafiz of the Quraan and due to some sin is thrown into Jahannam, the fire of Jahannam will have no effect on him. In another narration it is mentioned that the fire of Jahannam will not even touch him. The narration of Abu Umaamah which Mullah Ali Qaarie (A.R) reported from 'Sharhus Sunnah' supports the second interpretation. The Hadeeth is, "Memorize the Quraan because Allaah Ta'ala will not punish that heart which contains the Quraan." This Hadeeth is clear and precise in this regard. Those people who think that memorizing the Quraan is a futile task should ponder over these Ahaadeeth. This is such a virtue that one should sacrifice his life to memorize the Quraan as who can truly say that he has not committed any sin which is deserving of Allaah Ta'ala's punishment.

In 'Sharhul Ihya' where those people are mentioned who will be under the shade of Allaah Ta'ala's throne on the Day of Reckoning the narration of Hadhrat Ali τ is

quoted from ‘Daylami’ that the guardians of the Quraan, in other words the Huffaaz of the Quraan will be under the Shade of Allaah Ta’ala’s throne in the company of the Ambiyaa and pious saints.

**Hadeeth: 13**

(١٣) عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ قَرَأَ الْقُرْآنَ فَاسْتَظْهَرَهُ فَاَحَلَّ حَلَالَهُ وَحَرَّمَ حَرَامَهُ اَدْخَلَهُ اللّٰهُ الْجَنَّةَ وَشَفَّعَهُ فِيْ عَشَرَةٍ مِّنْ اَهْلِ بَيْتِهٖ كُلُّهُمْ قَدْ وَجَبَتْ لَهُ النَّارُ رواه أحمد والترمذى وقال هذا حديث غريب وحفص بن سليمان الراوى ليس هو بالقوى يضعف فى الحديث ورواه ابن ماجه والدارمى

Hadhrat Ali τ narrates that Rasulullaah ρ has said, “Whoever recites the Quraan, memorizes it, accepts what it has made Halaal as lawful and what it has made Haraam as unlawful, Allaah Ta’ala will grant him entrance into Jannat and will accept his intercession for ten of his family members who were destined for Jahannam.”
(‘Musnad Ahmed’, ‘Tirmidhi’, Imaam Tirmidhi said this Hadeeth is ‘Ghareeb’ and Hafs bin Sulaimaan, the narrator of this Hadeeth is not consistent and narrates weak Ahaadeeth. Also narrated by ‘Ibn Maajah’ and ‘Daarmie’)

Every Mu’min, through Allaah Ta’ala’s grace, will enter Jannat even though some might have to be punished for their sins first however a Hafiz will be favoured with entrance into Jannat from the beginning. Those ten people in whose favour his intercession will be accepted will be those sinners who had committed major sins as intercession will not be accepted for a disbeliever. Allaah Ta’ala has said,

اِنَّهٗ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ

"Allaah Ta’ala has definitely forbidden Jannat for the one who attributes a partner to Allaah Ta’ala (commits Shirk) and his abode shall be the fire (of Jahannam).” (Surah Maa’idah: 72)

In another verse,

مَاكَانَ لِلنَّبِيِّ وَالَّذِيْنَ آمَنُوْا اَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ

“It is not (permissible) for the Nabi ρ, nor (is it permissible for) the Mu’mineen to (ever) seek forgiveness for the Mushrikeen.” (Surah Taubah: 113)

The Quraan is quite clear in this regard that there is no forgiveness for the disbelievers. Thus the intercession of the Huffaaz will only be for those Muslims

who will enter Jahannam on account of their misdeeds. Those who wish to safeguard themselves from Jahannam should strive to become a Hafiz and if this is not possible then at least make one of your close relations a Hafiz so that by his grace one may be saved from the punishment of his own actions.

Allaah Ta'ala has indeed favoured that person whose father, uncles and grandfathers, both paternal and maternal were all Huffaaz. (This refers to the respected Author.)

**Hadeeth: 14**

(١٤) عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ تَعَلَّمُوْا الْقُرْآنَ فَاقْرَأُوْهُ فَاِنَّ مَثَلَ الْقُرْآنِ لِمَنْ تَعَلَّمَ فَقَرَأَ وَقَامَ بِهٖ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكًا تَفُوْحُ رِيْحُهُ كُلَّ مَكَانٍ وَمَثَلُ مَنْ تَعَلَّمَهُ فَرَقَدَ وَهُوَ فِىْ جَوْفِهٖ كَمَثَلِ جِرَابٍ اُوْكِىَ عَلٰى مِسْكٍ (رواه الترمذى والنسائى وابن ماجه وابن حبان)

Hadhrat Abu Hurairah τ narrates that Rasulullaah ρ said, "Learn the Quraan then recite it for indeed the one who learns, recites and reads it in his Tahajjud Salaah is like an open bag of musk whose fragrance spreads everywhere. The one who learns the Quraan and sleeps while it is in his heart is like a bag of musk that is closed."
('Tirmidhi', 'Nasaai', 'Ibn Maajah', 'Ibn Habbaan')

That person who recites the Quraan, is mindful of it, recites it in his late night prayers is like that bag of musk which is open and its fragrance fills the entire room. Similarly the recitation of a Hafiz fills the entire room with blessings and divine light and if that very same Hafiz happens to fall asleep or is unable to read due to his negligence then the Quraan in his heart is like a closed bag of musk. This negligence has only deprived others of its blessing but the musk still remains firmly rooted in his heart.

**Hadeeth: 15**

(١٥) عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ الَّذِيْ لَيْسَ فِيْ جَوْفِهٖ شَيْءٌ مِّنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ (رواه الترمذی وقال هذا حديث صحيح ورواه الدارمی والحاكم وصححه)

Hadhrat Ibn Abbaas τ narrates that Rasulullaah ρ said, “That person in whose heart there is nothing of the Quraan is like a deserted house.”
(‘Tirmidhi’, Imaam Tirmidhi said this Hadeeth is authentic. ‘Daarmie’, ‘Haakim’ and he said it is authentic.)

The comparison to a deserted house is similar to the proverb, “An idle mind is the devils workshop.” Shaytaan affects that heart more which does not contain any part of the Quraan. This Hadeeth has laid great emphasis on the memorization of the Quraan in comparing that heart void of the Quraan to a deserted house.

Hadhrat Abu Hurairah τ says, “That house in which the Quraan is recited, the house hold members increase, blessings and good fortune multiplies, the angels enter that home and Shaytaan flees. That home in which the Quraan is not recited, becomes cramped, is void of blessings, the angels leave that home and Shaytaan occupies it.”

It has been reported from Hadhrat Ibn Mas’ood and some have reported it from Rasulullaah ρ as well that a deserted house is that one in which the Quraan is not recited.

**Hadeeth: 16**

(١٦) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا اَنَّ النَّبِيَّ ﷺ قَالَ قِرَاءَةُ الْقُرْآنِ فِي الصَّلٰوةِ اَفْضَلُ مِنْ قِرَاءَةِ الْقُرْآنِ فِيْ غَيْرِ الصَّلٰوةِ وَقِرَاءَةُ الْقُرْآنِ فِيْ غَيْرِ الصَّلٰوةِ اَفْضَلُ مِنَ التَّسْبِيْحِ وَالتَّكْبِيْرِ وَالتَّسْبِيْحُ اَفْضَلُ مِنَ الصَّدَقَةِ والصَّدَقَةُ اَفْضَلُ مِنَ الصَّوْمِ وَالصَّوْمُ جُنَّةٌ مِّنَ النَّارِ (رواه البيهقی فی شعب الإيمان)

Hadhrat Aisha τ has reported that Rasulullaah ρ has said, “Recitation of the Quraan in Salaah is better then its recitation out of Salaah and recitation of the Quraan out of Salaah is better then Tasbeeh and Takbeer. Tasbeeh is better then Sadaqah (giving Alms), Sadaqah is better then fasting and Fasting is a shield from the fire.”
(‘Baihaqi’)

Recitation of the Quraan being better then the remembrance of Allaah Ta'ala is apparent as it is the word of Allaah Ta'ala and we have already mentioned that the word of Allaah Ta'ala is superior to all other speech just as Allaah Ta'ala is superior to all his creation. The superiority of the remembrance of Allaah Ta'ala over Sadaqah has been reported in other narrations as well. The superiority of Sadaqah over fasting as is mentioned in this narration contradicts other narrations however this is based on different instances, in some, fasting is superior and at others Sadaqah is superior. It may also vary from person to person that for some Fasting is better whereas for others Sadaqah might be more beneficial.

When Fasting is a shield from the fire as is mentioned at the end of this narration then what can be said of the Quraan which has been mentioned to be superior to all of these actions. **The author of 'Ihya' has reported from Hadhrat Ali τ, "Whoever recites the Quraan while standing in Salaah will receive a hundred rewards for each letter he recites and whoever recites it while sitting in Salaah will receive fifty rewards. Whoever recites it out of Salaah while in a state of Wudhu will receive twenty-five rewards, whoever recites it without Wudhu will receive ten rewards and whoever does not recite it but merely listens to it being recited will receive one reward for each letter that he heard."**

**Hadeeth: 17**

(١٧) عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ اَيُحِبُّ اَحَدُكُمْ اِذَا رَجَعَ اِلٰى اَهْلِهِ اَنْ يَّجِدَ فِيْهِ ثَلَاثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ قُلْنَا نَعَمْ قَالَ فَثَلَاثُ اٰيَاتٍ يَقْرَأُ بِهِنَّ فِيْ صَلَاتِهِ خَيْرٌ لَهُ مِنْ ثَلَاثِ خَلِفَاتٍ عِظَامٍ سِمَانٍ (رواه مسلم)

Hadhrat Abu Hurairah τ narrates that Rasulullaah ρ said, "Would any of you like to return home and find three fat pregnant She-camels? We replied that we would. Rasulullaah ρ then said, "Three verses of the Quraan which you recite in Salaah are better for you then three fat pregnant She-camels."
('Muslim')

A similar Hadeeth has been mentioned under Hadeeth three. In this Hadeeth recitation of the Quraan in Salaah, which is better then its recitation out of Salaah, was compared to pregnant She-camels. Since two acts of worship are being performed simultaneously, i.e. Salaah and recitation of the Quraan, two features are being mentioned, i.e. She-camel and being pregnant. I have already mentioned under the explanation of Hadeeth three that comparisons of this type are merely by way of illustration or example otherwise in reality one verse is superior to even a thousand She-camels.

**Hadeeth: 18**

(١٨) عَنْ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ اَوْسٍ الثَّقَفِيِّ رَضِيَ اللهُ عَنْهُ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ قِرَاءَةُ الرَّجُلِ الْقُرْآنَ فِيْ غَيْرِ الْمُصْحَفِ اَلْفُ دَرَجَةٍ وَقِرَاءَتُهُ فِي الْمُصْحَفِ تُضْعَفُ عَلٰى ذَالِكَ اِلٰى اَلْفَيْ دَرَجَةٍ (رواه البيهقي في شعب الإيمان)

Hadhrat Uthmaan bin Abdullaah bin Aus Thaqafi reports from his grandfather that Rasulullaah ρ said, “Reciting the Quraan from memory is equal to a thousand rewards and reciting while looking into the Quraan increases it to two thousand.”
(‘Baihaqi’)

Many virtues of a Hafiz of the Quraan have already been mentioned. The virtue of looking in the Quraan and reciting, mentioned in this Hadeeth, besides increasing one’s concentration and attention includes many other acts of devotion such as looking at the Quraan, touching the Quraan, etc and it is for this reason that it is better to look in the Quraan and read. Since the connotations of various Ahaadeeth are different, Ulama are in difference of opinion as to whether it is better to recite the Quraan from memory or while looking inside. One group is of the opinion that looking inside and reading is better because of this Hadeeth and that by looking in the Quraan there is less chance of error. The second group is of the opinion that reciting from memory is better because of other narrations and results in greater devotion, less arrogance and in addition it was the habit of Rasulullaah ρ to recite from memory.

Imaam Nawawi (A.R) solved this issue by saying that it is dependent upon the person reciting, for some it might be better to recite from memory and for others to look into the Quraan. It will be better to recite from the Quraan if a person has greater concentration when looking in the Quraan and from memory, if a person has greater concentration when reciting from memory. Hafiz Ibn Hajar (A.R) also preferred this explanation in ‘Fathul Baarie’.

It has been reported that due to the abundant recitation of Hadhrat Uthmaan τ two copies of his Quraan tore.

Amr bin Maimoon (A.R) has mentioned in ‘Sharah Ihya’ that whichever person performs his Fajr Salaah and then recites one hundred verses from the Quraan, will receive a reward equivalent to the entire world.

It has also been said that to look into the Quraan and read is beneficial for one’s eyesight. Hadhrat Abu Ubaid has reported a continuous Hadeeth in which every

narrator mentions that he complained of his eyesight and his ustaad advised him to recite the Quraan while looking inside.

Imaam Shaafie (A.R) would sometimes begin reciting from the Quraan after Ishaa Salaah and would only close it when the time of Fajr Salaah set in.

**Hadeeth: 19**

(١٩) عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ اِنَّ هٰذِهِ الْقُلُوْبَ تَصْدَأُ كَمَا يَصْدَأُ الْحَدِيْدُ اِذَا اَصَابَهُ الْمَاءُ قِيْلَ يَارَسُوْلَ اللهِ وَمَا جِلَاءُهَا قَالَ كَثْرَةُ ذِكْرِ الْمَوْتِ وَتِلَاوَةُ الْقُرْآنِ (رواه البيهقى فى شعب الإيمان)

Hadhrat Ibn Umar τ narrates that Rasulullaah ρ said, “Indeed these hearts rust just as metal rusts with water.” When asked what would cleanse it again Rasulullaah ρ replied, “Frequent remembrance of death and the recitation of the Quraan.”
(‘Baihaqi’)

Due to excessive sinning and negligence in the remembrance of Allaah Ta’ala the hearts become rusted, just as metal rusts after coming into contact with water and the recitation of the Quraan and remembrance of death polishes the heart. The example of the heart is like that of a mirror the dirtier the mirror the more unclear the reflection will be and the cleaner it is the clearer will be the reflection. Similarly the more one is engulfed in sin, the further away he will be from the recognition of Allaah Ta’ala and in order to polish the mirror of his heart Mashaikh prescribe spiritual exercises, self-discipline and remembrance of Allaah Ta’ala.

It has been reported in a Hadeeth that whenever a person commits any sin then a black dot appears on his heart, if he repents sincerely then the dot is removed however if he continues to commit sins and does not repent then eventually his entire heart becomes black. Now there will no longer be any desire for good in his heart and instead he will incline towards evil. *May Allaah Ta’ala protect us.*

كَلَّا بَلْ ، رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ

“Never (these are not fables, but the absolute truth)! In fact, (they refuse to believe because) the rust (stain) of their sins has covered (sealed) their hearts (so that no truth can penetrate it). (Surah Mutaffifeen: 14)

Rasulullaah ρ has said, “I have left behind two admonishers, one speaks and the other remains silent, the one that speaks is the Quraan and the one that remains silent is the remembrance of death.” The words of Rasulullaah ρ are before our eyes but only he will take benefit that accepts and understands.

Hadhrat Hasan Basri (A.R) said, “People before understood the Quraan to be the commandment of Allaah Ta’ala. They would spend the night pondering over it and the day practicing upon it. Today you take special care in its pronunciation but do not do the same with its commands.”

**Hadeeth: 20**

Hadhrat Aisha τ narrates that Rasulullaah ρ said, “Indeed there is always something in which people take pride and that which my Ummat will take pride in is the Quraan.”
(‘Hulyah’)

People take pride in many things, some in their parentage others in their family, etc but this Ummat will take pride in the Quraan. Its memorization, recitation, being practiced upon and in essence every aspect related to it is a source of pride and why should it not be so as it is the word of our Beloved and Master. No other honour in this world can equal that of the Quraan. All achievements of this world will vanish sooner or later however the achievements with regards to the Quraan are ever-lasting.

Every aspect of the Quraan regardless how small, is worthy of pride for example its beautiful composition and consistency, accurate wording, correlation of speech, recounts of past events and prophecies for the future. Its criticisms of certain groups, such that it is impossible to deny, for example the remark about the Jews that they profess love for Allaah Ta’ala yet they do not long for death. How it affects the listener and how the reader never tires from its recitation whereas every speech no matter how loved it might be, be it the letter of one’s beloved too whose love has made one crazy, even if after reading it ten times one does not tire then surely after twenty he will have had enough and if not twenty then thirty but at some point he will become tired. On the other hand memorize one portion of the Quraan, recite it two hundred times, four hundred or your entire life yet still you will not tire. On the other hand the more you will recite the Quraan the more you will enjoy and take pleasure from it.

These aspects are such that if even one were to be found in a particular speech it would be a source of immense pride. So what will be the case when all these aspects, perfect in every way, are found in one book.

Now let us ponder for a moment, how many of us are proud of the fact that we are a Hafiz of the Quraan or are we gaze at a Hafiz of the Quraan with admiration and respect? Our praise, admiration and pride are for university degrees, big titles, worldly pomp and show as well as for wealth, which we will leave behind us after death.

**Hadeeth: 21**

(٢١) عَنْ اَبِىْ ذَرٍّ رَضِىَ اللهُ عَنْهُ قَالَ قُلْتُ يَارَسُوْلَ اللهِ اَوْصِنِىْ قَالَ عَلَيْكَ بِتَقْوَى
اللهِ فَاِنَّهٗ رَأْسُ الْاَمْرِ كُلِّهٖ قُلْتُ يَارَسُوْلَ اللهِ زِدْنِىْ قَالَ عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ فَاِنَّهٗ
نُوْرٌ لَّكَ فِى الْاَرْضِ وَذُخْرٌ لَّكَ فِى السَّمَاءِ (رواه ابن حبان فى صحيحه فى حديث طويل)

Hadhrat Abu Dhar τsays, “I asked Rasulullaah ρ to give me advice and Rasulullaah ρ said, “Instil within you the fear of Allaah Ta’ala as it is root of all actions.” I requested for more and Rasulullaah ρ said, “Recite the Quraan abundantly as it is a means of light for you in this world and a provision for the (Aakhirat) Skies-Hereafter.”
(‘Ibn Habbaan’)

‘Taqwa’ (Fear for Allaah Ta’ala) is the root of all actions. The heart filled with the fear for Allaah Ta’ala commits no sins nor does it experience any difficulty.

وَمَنْ يَّتَّقِ اللهَ يَجْعَلْ لَّهٗ مَخْرَجًا وَّيَرْزُقْهُ مِنْ حَيْثُ لَايَحْتَسِبُ

“Allaah Ta’ala shall create an escape (from difficulties) for the one who fears (disobeying) Allaah Ta’ala (one who has Taqwa) and shall provide for him (what he requires) from sources that he never expected (to receive provisions from).”
(Surah Talaaq: 2, 3)

Recitation of the Quraan being a source of light has already become known from previous Ahaadeeth. “Sharhul Ihya’ has quoted Abu Nuaim (A.R) reporting from **Hadhrat Baasit (A.R) that Rasulullaah ρ has said, “Those houses in which the Quraan is recited shine to the heavens as the stars shine unto the earth.”**

This is how this Hadeeth is reported in ‘Targheeb’ etc. This above mentioned Hadeeth is abridged and the actual narration is quite lengthy, which Mullah Ali Qaarie reported in detail from Ibn Habbaan, etc and Allaamah Suyoothi in brief. Even though the portion mentioned above is what actually pertains to this topic, the rest of the Hadeeth contains many beneficial points, the meaning of which I will mention.

Hadhrat Abu Dhar Ghafaari τ says, “I asked Rasulullaah ρ how many books were revealed in total. He replied, “One hundred booklets and four books. Fifty booklets were revealed to Hadhrat Sheeth υ, thirty booklets to Hadhrat Idrees υ, ten to Hadhrat Ibraheem υ and ten to Hadhrat Moosa υ before the revelation of the Tourah. Besides these, four books were revealed, Tourah, Injeel, Zaboor and the Quraan.” Hadhrat Abu Dhar then enquired about the contents of the booklets revealed to Hadhrat Ibraheem υ and Rasulullaah ρ replied, “It consisted of maxims such as, O you proud king, I did not send you to gather and collect wealth but rather you were sent to prevent the complaints of the oppressed from reaching me as they are never rejected even if they be from a disbeliever.”

This unworthy one says that when Rasulullaah ρ would appoint any of the Sahabah as governors then among the advices he would render was,

وَاتَّقِ دَعْوَةَ الْمَظْلُوْمِ فَاِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللهِ حِجَابٌ

“Safeguard yourself from the invocations of the oppressed as there is no screen between them and Allaah Ta’ala.”

بترس از آه مظلوماں کہ ہنگام دعا کردن
اجابت از در حق بہر استقبال می آید!

“Beware of the sigh of the oppressed in prayer

As undoubtedly acceptance readily greets them”

It has also been mentioned in these booklets that it is incumbent upon a sane person that as long as he remains in his senses then he should divide his time into three parts. One part for worshipping his Rabb, one for contemplation, to ponder over how much good or evil one has done and one for earning a Halaal (Lawful) income.

It is also incumbent upon a sane person to safeguard his time, ponder over his self-rectification and abstain from useless and futile talks.

A sane person should travel except for three reasons, in preparation for the Hereafter, for livelihood and recreation, provided it is permissible.

Hadhrat Abu Dhar τ asked Rasulullaah ρ what was mentioned in the booklet of Hadhrat Moosa υ and Rasulullaah ρ replied, “It comprised of admonitions such

as “I am astonished at the person who is certain of death yet derives pleasure from something (For example if a person is certain that he will be hanged or beheaded will not derive pleasure from anything because of his impending death), I am astonished at that person who is certain of death yet finds time to laugh, I am astonished at that person who witnesses the events, changes and revolutions of this world and still remains at ease with the world, I am astonished at that person who believes in ‘Taqdeer’ (fate) yet remains perturbed and troubled, I am astonished at that person who has firm faith that he will have to account for his actions yet does no good deeds.”

Hadhrat Abu Dhar τ says, “I then asked Rasulullaah ρ, for advice and he said, “Instil within you the fear of Allaah Ta’ala as it is root of all actions.”

I requested for more and Rasulullaah ρ said, “Recite the Quraan abundantly as it is a means of light for you in this world and a provision for the Aakhirat (Hereafter)”

I asked for further advice and Rasulullaah ρ said, “Refrain from excessive laughter as it kills the heart and removes the glow from one’s face.” (I.e. it harms both the outer and inner self).

I asked Rasulullaah ρ for more advice and He said, “Strive in the path of Allaah Ta’ala as this is the austerity of this Ummat.” (An austere in previous Ummat’s was regarded as that person who cut off all ties to this world and turned towards Allaah Ta’ala).

I asked for more and Rasulullaah ρ said, “Remain with the poor and needy make them your friends and sit with them.”

I asked for more and Rasulullaah ρ said, “Always look at those lower then you in status (so that you remain grateful) and do not look at those who are greater than you in status lest you belittle the bounties which Allaah Ta’ala has granted you.”

I asked for more and Rasulullaah ρ said, “Let your own faults prevent you from criticizing others and do not look for faults in others as the very same might be in you. It is a fault in you to find faults in others then you yourself have yet remain unaware of and to criticize them for those things that you yourself do.”

After this Rasulullaah ρ affectionately patted the chest of Hadhrat Abu Dhar τ and said, “O Abu Dhar, there is nothing wiser then preparation, no Taqwa better then refraining from the Unlawful nor any dignity better then polite manners.”

(In this Hadeeth more of a summary was given then the actual translation.)

**Hadeeth: 22**

(٢٢) عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَااجْتَمَعَ قَوْمٌ فِیْ بَیْتٍ مِنْ بُیُوْتِ اللّٰهِ یَتْلُوْنَ کِتَابَ اللّٰهِ وَیَتَدَارَسُوْنَهُ بَیْنَهُمْ اِلَّا نَزَلَتْ عَلَیْهِمُ السَّکِیْنَةُ وَغَشِیَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلٰئِکَةُ وَذَکَرَهُمُ اللّٰهُ فِیْمَنْ عِنْدَهُ (رواه مسلم وأبوداود)

Hadhrat Abu Hurairah τ has narrated that Rasulullaah ρ has said, “There is no group of people who gather to recite the Quraan and read it to each other, in one of the Masjids from the Masaajid of Allaah Ta’ala, except that Allaah Ta’ala’s peace descends upon them, they are enshrouded by His mercy, the angels surround them and Allaah Ta’ala mentions their names in the gatherings of the angels.”
(‘Muslim’, ‘Abu Dawood’)

This Hadeeth mentions a special virtue of Madressas and other religious institutions, comprising of many honourable distinctions, such that if one has to spend his entire life trying to acquire just one of them then too it is worth while. Even though many honours have been mentioned the last one mentioned, that their names will be mentioned in the gathering of the angels, is such an honour which cannot be equalled.

Peace descending upon such a gathering has been reported in many narrations. There are a few interpretations made by the Scholars of Hadeeth in this regard but none are contradictory and it is possible that all are meant.

It has been reported from Hadhrat Ali τ that “Peace” is a special breeze which has a face similar to that of a human being.

It has been quoted from Allaamah Suddi (A.R) that it is basin of Jannat, made of gold, in which the hearts of the Ambiyaa υ are washed.

Some have said that it is a special form of mercy.

Thabri (A.R) has preferred it to mean peace of heart. Some have said it means tranquillity, others have said it means dignity; others have said angels, while others have given other interpretations as well. Hafiz Ibn Hajar (A.R) in ‘Fathul Baarie’ has said that it could be any of these interpretations. Allaamah Nawawi (A.R) is of the opinion that it comprises of all of the above, i.e. tranquillity, dignity, mercy and descend with the angels. Allaah Ta’ala has said in the Quraan,

فَاَنْزَلَ اللّٰهُ سَکِیْنَتَهُ عَلَیْهِ

“So Allaah Ta’ala caused his tranquillity (serenity, mercy and peace) to descend on him.” (Surah Taubah: 40)

In another verse,

هُوَ الَّذِىْ اَنْزَلَ السَّكِيْنَةَ فِىْ قُلُوْبِ الْمُؤمِنِيْنَ

“It is He who sends tranquillity (determination to fight the Kuffaar and tolerance to bear the superficial humiliation of having the conditions of the treaty against them) into the hearts of the Mu’mineen.” (Surah Fatah: 4)

فِيْهِ سَكِيْنَةٌ مِّنْ رَّبِّكُمْ

“Bearing tranquillity from your Rabb.” (Surah Baqarah: 248)

In essence it has been mentioned in numerous verses and glad tidings of it reported in many Ahaadeeth. It is reported in ‘Ihya’ that Hadhrat Ibn Thoubaan τ promised to break his fast with a certain friend of his but arrived only the following morning. His friend was extremely upset and asked for an explanation. Hadhrat Thoubaan τ replied, “If I had not made a promise to you I would never have told you what prevented me from coming. I was somehow detained until the time of Isha Salaah had set in. I performed my Isha Salaah and then a thought occurred to me to perform my Witr Salaah as well, as death is unpredictable and could come to me in the night, leaving this Salaah unaccounted for. While reciting the ‘Qunoot’ in my Witr Salaah, I began to envision a beautiful green garden of Jannat containing all sorts of flowers etc. I remained so absorbed in my vision that before I knew it, it was already morning.”

There are numerous incidents like this mentioned in the lives of the pious saints. However such visions only occur when one is detached from everything and one’s attention solely on Allaah Ta’ala.

Seeing angels has also been reported in many narrations. The lengthy story of Hadhrat Usaid bin Hudhair τ has been reported in many books of Hadeeth that while reciting the Quraan he felt as if there was a cloud above him. Rasulullaah ρ informed him that it was the angels that had come to listen to his recitation of the Quraan and because of them crowding around each other; it seemed as if they were a cloud.

One Sahabi τ once told Rasulullaah ρ that he felt as if a cloud was above him and Rasulullaah ρ informed him that this was tranquillity, i.e. mercy that descended due to his recitation of the Quraan.

This same Hadeeth has been reported in ‘Muslim’ with more detail, containing much more detail. In the end this was mentioned,

مَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ

“One whose evil deeds have distanced him from Allaah Ta’ala’s mercy cannot gain proximity through the superiority of his lineage.”

A person with noble ancestry, who is sinful and immoral in Allaah Ta’ala’s opinion, cannot equal that person who is from a lower social standing but is pious and Allah -fearing.

اِنَّ اَكْرَمَكُمْ عِنْدَ اللهِ اَتْقَاكُمْ

“Verily, the most honoured of you in Allah’s sight is the one with the most Taqwa. (Piety, purity, righteousness).” (Surah Hujuraat: 13)

**Hadeeth: 23**

(٢٣) عَنْ اَبِيْ ذَرٍّ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ اِنَّكُمْ لَاتَرْجِعُوْنَ اِلَى اللهِ بِشَيْءٍ اَفْضَلَ مِمَّا خَرَجَ مِنْهُ يَعْنِي الْقُرْآنَ (رواه الحاكم وصححه أبوداود فى مراسيله عن جبير بن نفير والترمذى عن أبى أمامة بمعناه)

Hadhrat Abu Dhar τ narrates that Rasulullaah ρ has said, “One cannot turn to Allaah Ta’ala and gain closeness to Him with anything superior than that which is directly from Him, i.e. the Quraan.”
(‘Haakim’, Imaam Abu Dawood said it is authentic in his ‘Maraaseel’ from Jubair bin Nufair. Imaam Tirmidhi has reported a Hadeeth with a similar content from Hadhrat Abu Umaamah τ.)

The meaning of this Hadeeth has been proven through many Ahaadeeth that there is no greater means of gaining closeness to Allaah Ta’ala then the Noble Quraan.

Imaam Ahmed bin Hambal says, “I saw Allaah Ta’ala in a dream and I asked Allaah Ta’ala what is the greatest means of gaining closeness to Allaah Ta’ala. Allaah Ta’ala told me that it was the Quraan. I then asked whether this is to recite with understanding or without understanding and Allaah Ta’ala replied, “Recite

with understanding or without understanding, both are a means of gaining closeness to me.”

The elucidation of this Hadeeth and explanation of the Quraan being the greatest means of gaining closeness to Allaah Ta’ala has been derived from the ‘Tafseer’ of Shah Abdul Azeez Muhaddith Dehlwi (A.R), the just of which is that the path towards attaining proximity to Allaah Ta’ala, also known as the stage of ‘Ihsaan’, can be attained in three ways,

1) Meditation, which is known as ‘Tafakkur’ in Shariat and referred to as ‘Muraqabah’ by the Sufis.

2) Audible Dhikr (Remembrance of Allaah Ta’ala)

3) Recitation of the Quraan

In actual fact it is just two ways as the first method mentioned refers to Dhikr of the heart, thus the first way will be Dhikr, whether audible or in the heart and the second will be recitation of the Quraan.

The repetition of any words attesting to the greatness and majesty of Allaah Ta’ala, which is the real meaning of Dhikr, would cause the heart to be inclined and focused upon the one being remembered, as if the other is literally present. The name of this sate where one constantly feels the presence of Allaah Ta’ala is known as ‘Ma’iyyat’ and has been referred to in the following Hadeeth,

لَایَزَالُ عَبْدِیْ یَتَقَرَّبُ اِلَیَّ بِالنَّوَافِلِ حَتّٰی اَحْبَبْتُهٗ فَكُنْتُ سَمْعَهُ الَّذِیْ یَسْمَعُ بِهٖ
وَبَصَرَهُ الَّذِیْ یَبْصُرُ بِهٖ وَیَدَهُ الَّتِیْ یَبْطِشُ بِهَا

“My servant will continue to get closer to me through his ‘Nafl’ (optional) acts of worship until I make him My beloved. I will then become the ears with which he hears, the eyes through which he sees and the hands with which he holds.”

When one becomes the close servant of Allaah Ta’ala through abundant acts of worship, Allaah Ta’ala becomes the guardian of the limbs of his body and every limb will then act in accordance with the pleasure of his Rabb. ‘Nafl’ (optional) prayers were mentioned because the ‘Faraaidh’ (Obligatory ) acts of worship are fixed and not abundant, abundant prayer is essential to constantly feel the presence of Allaah Ta’ala, as already mentioned.

This method of gaining closeness is exclusive to Allaah Ta’ala. If one tries repeating the name of any other so as to gain closeness towards him then he will be unsuccessful. It is necessary for the one with whom closeness is sought to possess two qualities. The first is that He should be aware of the remembrance

of those seeking His proximity whether He is remembered in the heart or audibly regardless of the language or place. The second is that He must have the power to manifest himself within the heart of the one remembering him. Since these two qualities are found in Allaah Ta'ala, and only in Him, the above mentioned methods can be used to gain closeness to Allaah Ta'ala.

The following Hadeeth-Qudsi refers to this,

مَنْ تَقَرَّبَ اِلَيَّ شِبْرًا تَقَرَّبْتُ اِلَيْهِ ذِرَاعًا

"Whoever comes towards Me by one hand span I go closer to him by an arms length."

The Hadeeth states further that whoever comes to Me by an arms length I go closer to him by two arms length and whoever comes to Me walking I go to him running. This is all by way of example as Allaah Ta'ala is beyond walking, running, etc. The purpose of this Hadeeth is to illustrate that Allaah Ta'ala shows more attention to the person who seeks Him then the actual effort he makes. So when those remembering Allaah Ta'ala are constant in their remembrance, Allaah Ta'ala is constant in His attention and manifestation to the one remembering Him.

Since the Noble Quraan in itself is remembrance of Allaah Ta'ala and every verse reminds and turns one's attention to Allaah Ta'ala the very same aspect is found here. The Quraan however has another unique feature, which increases its ability in gaining proximity to Allaah Ta'ala. Every speech carries the qualities and influence of the speaker; it is commonly known that the repetition of poetry written by sinful and wicked people has an evil effect whereas the poetry of pious people bears its own fruits. Similarly the excessive study of philosophy leads to conceit and pride whereas constant study of Hadeeth creates humility. English and Persian are both equal in the sense that they are both languages but the effects of the books read in these languages will differ, based upon the mind set of the authors. In essence the effect of a speech is based upon the speaker thus the continuous repetition of the word of Allaah Ta'ala will have the effect of the author and will undoubtedly create affinity between them and Allaah Ta'ala. In addition it is a habit of authors that they naturally incline and are more considerate to those who are devoted to their works thus Allaah Ta'ala's consideration and attention to that person who is devoted to the Quraan is obvious and definite, which is the means of attaining closeness to Him.

*May Allaah Ta'ala through His grace grant us this bounty.*

**Hadeeth: 24**

(٢٤) عَنْ اَنَسٍ رَضِیَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ اِنَّ لِلّٰهِ اَهْلِیْنَ مِنَ النَّاسِ قَالُوْا مَنْ هُمْ یَارَسُوْلَ اللهِ قَالَ اَهْلُ الْقُرْآنِ هُمْ اَهْلُ اللهِ وَخَاصَّتُهٗ (رواه النسائی وابن ماجه والحاکم وأحمد)

Hadhrat Anas τ narrates that Rasulullaah ρ said, “Indeed to Allaah Ta’ala there are some who are of His household.” The Sahabah ψ asked, “O Rasulullaah, who are they?” Rasulullaah ρ replied, “Those dedicated to the Quraan, they are of His household and amongst His favoured one’s.”
(‘Nasaai’, ‘Ibn Maajah’, ‘Haakim’, ‘Ahmed’)

Those devoted to the Quraan are those people who always remain occupied with the Quraan and have a special affiliation with the Quraan. For such people to be the of the household of Allaah Ta’ala and amongst His favoured one’s is quite obvious and from the previous Ahaadeeth it is clear that since they are always occupied with the Quraan Allaah Ta’ala’s gaze is always attentive towards them and it is those people who one often sees that are regarded as one’s household. What an honour indeed, with just a little effort one becomes a friend of Allaah Ta’ala, included in His household and among His favoured servants. Just to gain entry into the court of the king, just to be included as a member of assembly what personal and monetary sacrifices one has to make, he has to flatter his voters, accept humiliation and do all that is necessary for the job yet he still thinks that the effort made for the Quraan is useless.

“What a discrepancy between the two paths”

**Hadeeth: 25**

(٢٥) عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ مَااَذِنَ اللهُ لِشَیْءٍ مَااَذِنَ لِنَبِیٍّ یَّتَغَنّٰی بِالْقُرْآنِ (رواه البخاری ومسلم)

Hadhrat Abu Hurairah τ narrates that Rasulullaah ρ has said, “Allaah Ta’ala does not turn His attention to anything else more then what He turns His attention to a Nabi reciting the Quraan in a melodious voice.”
(‘Bukhaari’, ‘Muslim’)

We have already learnt that Allaah Ta’ala gives special attention to the Quraan and when the reader is a Nabi, and as he fulfils all the rights of the Quraan

perfectly, it is obvious that Allaah Ta'ala will be more attentive to his recitation than anything else and when he recites in a melodious voice then it increases its attraction tenfold. After the Ambiyaa υ Allah's attention is turned to others according to their standards of recitation.

**Hadeeth: 26**

(٢٦) عَنْ فُضَالَةَ بْنِ عُبَيْدٍ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ اَللهُ اَشَدُّ اُذُنًا اِلٰى قَارِئُ الْقُرْآنِ مِنْ صَاحِبِ الْقَيْنَةِ اِلٰى قَيْنَتِهٖ (رواه ابن ماجه وابن حبان والحاكم كذا فى شرح الأحياء قلت وقال الحاكم صحيح على شرطهما وقال الذهبى منقطع)

Hadhrat Fudhaalah bin Ubaid τ narrates that Rasulullaah ρ said, "Allaah Ta'ala listens more attentively to the one reciting the Quraan than when a master listens to the singing of his slave girl."
('Ibn Maajah', 'Ibn Habbaan', 'Haakim' as mentioned in 'Sharhul Ihya'. Imaam Haakim said it is authentic according to the conditions of 'Bukhaari' and 'Muslim'. Imaam Dhahabi said it is 'Munqat'ia')

One's attention is naturally inclined towards one who is singing but religious people do not let their attention stray because of the prohibition of Shariat. However if the one singing happens to be one's slave girl then there is no prohibition and one's attention will be completely diverted towards her.

It is necessary that the Quraan should not be recited in a singing manner as this has been prohibited in the Ahaadeeth. Rasulullaah ρ has said,

اِيَّاكُمْ وَلُحُوْنَ اَهْلِ الْعِشْقِ

"Abstain from reciting the Quraan similar to how love songs are sung."

Ulama have written that the one who recites in this manner is a 'Faasiq' (open sinner) and the one who listens to him is sinful as well. What is desired is that the Quraan be recited in a melodious voice without following the rules of singing. This has been advised in numerous Ahaadeeth.

In one Hadeeth it is mentioned, "Beautify the Quraan by reciting it in a melodious voice."

In another Hadeeth it is mentioned, "Reciting in a melodious voice doubles the beauty of the Quraan."

Sheikh Abdul Qaadir Jilani (A.R) says in his book 'Ghunyah' that Hadhrat Abdullaah bin Mas'ood τ was once passing a vicinity in Kufah where there happened to be a gathering of sinners in one house. A singer by the name of

Zaadhaan was singing. When Ibn Mas'ood τ heard his voice he said, "What a beautiful voice if only it was use for reciting the Quraan." and then while covering his head he left. Zaadhaan saw him saying something and after enquiring was told that it was Hadhrat Abdullaah bin Mas'ood τ, a companion of Rasulullaah ρ and was also told what he had said. These words had such a profound effect on him that, to cut a long story short, he broke all his musical instruments, spent his time in the company of Hadhrat Ibn Mas'ood τ and became leading scholar of his time.

Reciting in a melodious voice has been mentioned in numerous Ahaadeeth but at the same time reciting in a singing manner has been prohibited, as mentioned above.

Hadhrat Hudhaifah τ narrates that Rasulullaah ρ said recite the Quraan in the manner of the Arabs and not in the manner of lovers, Christians or Jews. A time will soon come when people will recite the Quraan like singers or mourners. Their recitation will be of no benefit to them, they will be astray and whoever will think their recitation to be beautiful will also be astray."

Imaam Thaaoos (A.R) says that Rasulullaah ρ was asked, "Who is that person who recites the Quraan in a melodious voice?" Rasulullaah ρ said that person when you see him reciting the Quraan you see the fear of Allaah Ta'ala in him." i.e. you can sense the fear in his voice. Allaah Ta'ala's greatest favour is that every person is expected to act within his own capability.

It is mentioned in a Hadeeth that an angel has been deputed, for those people who recite the Quraan but cannot recite it as it should be recited, to correct their errors before presenting it to Allaah Ta'ala.

*O Allaah Ta'ala I cannot adequately praise you*

**Hadeeth: 27**

(٢٧) عَنْ عُبَيْدَةَ الْمُلَيْكِيِّ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَااَهْلَ الْقُرْآنِ لَاتَتَوَسَّدُوْا الْقُرْآنَ وَاتْلُوْهُ حَقَّ تِلَاوَتِهٖ مِنْ اٰنَآءِ الَّيْلِ وَالنَّهَارِ وَاَفْشُوْهُ وَتَغَنَّوْهُ وَتَدَبَّرُوْا مَافِيْهِ لَعَلَّكُمْ تُفْلِحُوْنَ وَلَاتَعْجَلُوْا ثَوَابَهٗ فَاِنَّ لَهٗ ثَوَابًا

(رواه البيهقى فى شعب الإيمان)

Hadhrat Ubaadah Mulaiki τ narrates that Rasulullaah ρ said, "O people of the Quraan, do not use the Quraan as a pillow, recite it as it should be recited night and day, propagate it, recite it in a melodious voice and ponder over its contents so that you may be successful. Do not hurriedly seek its reward (in this life) as it has a magnificent reward (in the Aakhirat-Hereafter)."

(‘Baihaqi’)

A few aspects have been mentioned in this Hadeeth,

1) Do not use the Quraan as a pillow. This has two interpretations. The first is do not rest upon the Quraan as this goes against the etiquette of the Quraan. Hafiz Ibn Hajar (A.R) has written that to rest upon the Quraan, stretch ones’ legs or face one’s back towards it and to tread upon it are all Haraam (Forbidden). The second interpretation is that this is figurative meaning that out of negligence one leaves the Quraan resting upon a pillow merely as a source of blessing and does not recite it, as is seen in some tombs that the Quraan is kept next to the grave to invoke blessings. This is disregard for the Quraan. The right of the Quraan is that it should be recited.

2) Recite it as it should be recited. Recite it regularly fulfilling all the etiquettes of recitation. This has been mentioned in the Quraan itself,

اَلَّذِيْنَ اٰتَيْنَاهُمُ الْكِتَابَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ

“Those whom we have given the book recite it as it ought to be recited.”

The Quraan should be recited with the same honour that the orders of the king are read and with the same enthusiasm that the words of one’s beloved are read.

3) Propagate it. This means it should be propagated by speech, writing, persuasion, practicing upon it and all other means possible. Rasulullaah ρ has ordered the propagation and circulation of the Quraan but our so called enlightened minds think its recitation is a waste of time, while at the same time they claim to love Rasulullaah ρ and Islaam.

ترسم نہ رسی بکعبہ اے اعرابی
کیں رہ کہ تو می روی بترکستان است

“You will not reach the Ka’abah, O Bedouin,
As the path you are treading leads to Turkistan.”

The order of Rasulullaah ρ is to propagate the Quraan whereas we do not hesitate to hinder this effort. We enforce laws forcing children to attend primary schools and prevent them from learning the Quraan. We become angry at the teachers of religious institutions saying that they are wasting the lives of children and do not send our children there. Even if we accept that the children are being neglected then too you are not absolved from fulfilling the duty of the propagation

of the Quraan, if that is the case then it is more necessary for you to fulfil this duty, he will answer for his negligence. On the other hand if you forcefully remove children from these institutions and issue notices to their parents compelling them to stop teaching their children the Quraan, you will have to answer for this. This is like trying to cure a tuberculosis patient with poison. Think for yourself what weight will this excuse of yours have on the Day of Reckoning that you prevented children from learning the Quraan because the teachers were incompetent? In order for our children to run a shop or gain employment in western companies we lay much emphasis on arithmetic and other subjects but to Allaah Ta'ala the most important is seeking knowledge of the Quraan.

4) Recite it in a melodious voice. Read the Quraan in a beautiful tone as was already explained.

5) Ponder over its contents. It has been reported in 'Ihya' that it is mentioned in the Torah that Allaah Ta'ala says, "O My servant are you not ashamed. When a letter from your friend comes to you while you are walking in the street, you stop, sit down and read it with full attention, pondering over every word. On the other hand when My Book passes you, in which I have explained everything and even repeatedly emphasised important matters, you cast it aside with no concern. Do you consider Me even lower then your friends? O My servant when you converse with your friends you give them your full attention, listening attentively, if anyone were to interrupt you would gesture him to stop yet even though I talk to you through My Book you give me no attention. Do you consider Me even lower then your friends?

I have mentioned a little on pondering over the Quraan in the introduction as well as in Hadeeth: 8.

6) Do not hurriedly seek its reward (in this life). This means do not take any payment for your recitation of the Quraan as you will be thoroughly rewarded in the Aakhirat (Hereafter). Accepting payment for the recitation of the Quraan is like exchanging your money for some cheap ornament.

Rasulullaah ρ has said, "When my Ummat will begin to regard money as something significant then they will lose the dignity of Islaam and when they will no longer call towards good and forbid evil then they will be deprived from the blessings of revelation i.e. will be deprived from the understanding of the Quraan.

*O Allaah Ta'ala protect us from this.*

**Hadeeth: 28**

(٢٨) عَنْ وَاثِلَةَ رَضِيَ اللّٰهُ عَنْهُ رَفَعَهُ أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ وَأُعْطِيْتُ
مَكَانَ الزَّبُوْرِ الْمِئِيْنَ وَأُعْطِيْتُ مَكَانَ الْاِنْجِيْلِ الْمَثَانِيَ وَفُضِّلْتُ بِالْمُفَصَّلِ
(لأحمد والكبير كذا في جمع الفوائد)

Hadhrat Waathilah τ reports from Rasulullaah ρ, “In exchange for the Torah I have been given ‘Saba’a Tuwal’, in exchange for the Zaboor I have been given ‘Mieen’, in exchange for the Injeel I have been given ‘Mathaani’ and I have been given ‘Mufassal’ as a special favour to me.”
(‘Musnad Ahmed’ as mentioned in ‘Jamul Fawaaid’)

The first seven Surahs of the Quraan are known as ‘Saba’a Tuwal’, the eleven Surahs that follow are known as ‘Mieen’, the twenty Surahs after that are known as ‘Mathaani’, the Surahs after this until the end are known as ‘Mufassal’. This is the more famous interpretation. Regarding certain Surahs there is a difference of opinion whether they are included in ‘Tuwal’ or ‘Mieen’ and similarly whether they are in ‘Mathaani’ or ‘Mufassal’ but the purpose of this Hadeeth is unaffected by this difference of opinion. The purpose of this Hadeeth is to illustrate that the Quraan contains equivalents to all other scriptures that were revealed and that the ‘Mufassal’ which is unique to the Quraan has no equivalent in the other scriptures.

**Hadeeth: 29**

(٢٩) عَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ جَلَسْتُ فِيْ عِصَابَةٍ مِّنْ ضُعَفَآءِ
الْمُهَاجِرِيْنَ وَاِنَّ بَعْضَهُمْ لَيَسْتَتِرُ بِبَعْضٍ مِّنَ الْعُرْىِ وَقَارِىءٌ يَقْرَأُ عَلَيْنَا اِذْ جَاءَ
رَسُوْلُ اللّٰهِ ﷺ فَقَامَ عَلَيْنَا فَلَمَّا قَامَ رَسُوْلُ اللّٰهِ ﷺ سَكَتَ الْقَارِئُ فَسَلَّمَ ثُمَّ قَالَ
مَاكُنْتُمْ تَصْنَعُوْنَ قُلْنَا نَسْتَمِعُ اِلٰى كِتَابِ اللّٰهِ تَعَالٰى فَقَالَ الْحَمْدُ لِلّٰهِ الَّذِىْ جَعَلَ
مِنْ اُمَّتِىْ مَنْ اُمِرْتُ اَنْ اَصْبِرَ نَفْسِىْ مَعَهُمْ قَالَ فَجَلَسَ وَسْطَنَا لِيَعْدِلَ بِنَفْسِهٖ فِيْنَا
ثُمَّ قَالَ بِيَدِهٖ هٰكَذَا فَتَحَلَّقُوْا وَبَرَزَتْ وُجُوْهُهُمْ لَهُ فَقَالَ اَبْشِرُوْا يَامَعْشَرَ
صَعَالِيْكِ الْمُهَاجِرِيْنَ بِالنُّوْرِ التَّامِّ يَوْمَ الْقِيٰمَةِ تَدْخُلُوْنَ الْجَنَّةَ قَبْلَ اَغْنِيَآءِ النَّاسِ
بِنِصْفِ يَوْمٍ وَذٰلِكَ خَمْسُ مِأَةِ سَنَةٍ (رواه أبوداود)

Hadhrat Abu Saeed Khudri τ narrates, “I was sitting among a group of the poor Muhaajireen and some of them were sitting behind one another to hide themselves as they did not have sufficient clothing to conceal themselves. **A**

**Qaarie was reciting Quraan to us when Rasulullaah ρ arrived and stood near us. When Rasulullaah ρ arrived the Qaarie stopped reciting the Quraan.** Rasulullaah ρ greeted us and enquired what we were doing. We replied that we were listening to the recitation of the Quraan. **Rasulullaah ρ then said, "All praise be to Allaah Ta'ala who has created such people in my Ummat with whom I have been ordered to stay."** Rasulullaah ρ then sat with us so as to be an equal distance from all and with his hand ordered us to form a circle and face towards him. Rasulullaah ρ then said, "I give you glad tidings O Poor companions of the Muhaajireen of perfect divine light on the Day of Reckoning and that you will enter Jannat half a day before the wealthy and half a day will be equal to five hundred years."
('Abu Dawood')

Not having sufficient clothing to conceal themselves means they did not have sufficient clothing to cover the rest of the body and not the private parts. It becomes known that when in public one should conceal the other parts of the body as well which is why they were all sitting one behind the other so that there bodies would not be revealed.

When Rasulullaah ρ first arrived they were unaware of his presence because of them being absorbed by the Quraan but when Rasulullaah ρ drew closer they became conscious of his presence and the Qaarie out of respect went silent.

Rasulullaah ρ enquiring as to what they were doing was to express his pleasure as Rasulullaah ρ had already seen the Qaarie reciting.

One day of the Aakhirat (Hereafter) is equal to a thousand years of this world. It is mentioned in the Quraan,

وَاِنَّ يَوْمًا عِنْدَ رَبِّكَ كَاَلْفِ سَنَةٍ مِّمَّا تَعُدُّوْنَ

"Verily a single day with your Rabb (in the Aakhirah) is like a thousand years according to your count (in this world)." (Surah Hajj: 47)

It is because of this that whenever the Day of Reckoning is mentioned it is referred to with the words 'Ghadan', which means tomorrow. However this is still an approximation and the length for a Mu'min for a Disbeliever it will be longer,

فِيْ يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِيْنَ اَلْفَ سَنَةٍ

"On a day (the Day of Qiyaamah), the duration of which shall be (equal to) fifty thousand years (of this world)." (Surah Ma'aarij: 4)

For certain Mu'mineen it will be even shorter then this based upon their status. It has been reported that for some Mu'mineen it will be equivalent to the two Raqaats of Fajr Salaah. Just as the virtues of the recitation of the Noble Quraan are mentioned in numerous Ahaadeeth whilst many Ahaadeeth enumerate the virtues of listening to the Quraan. What greater virtue can there be then Rasulullaah ρ being ordered to remain in such a gathering where the Quraan is being recited, as mentioned in this narration. Some Ulama have passed a ruling that Listening to the Quraan is even superior to its recitation, **as to recite the Quraan is Nafl (optional) and to listen when it is being recited is Fardh (obligatory) and Fardh is superior to Nafl.** Another ruling can be deduced from this Hadeeth regarding which the Ulama are in a difference of opinion, is that destitute person who remains patient and does not disclose his poverty to anyone is higher in rank or that wealthy person who remains ever-grateful. This Hadeeth proves the superiority of the destitute person.

**Hadeeth: 30**

(٣٠) عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنِ اسْتَمَعَ اِلٰی اٰیَةٍ مِّنْ كِتَابِ اللّٰهِ كُتِبَتْ لَهٗ حَسَنَةٌ مُّضَاعَفَةٌ وَمَنْ تَلَاهَا كَانَتْ لَهٗ نُوْرٌ یَوْمَ الْقِیٰمَةِ

(رواه أحمد عن عبادة بن ميسرة واختلف فى توثيقه عن الحسن عن أبى هريرة والجمهور على أن الحسن لم يسمع عن أبى هريرة)

Hadhrat Abu Hurairah τ narrates that Rasulullaah ρ said, "Whoever listens to one verse of the Quraan being recited will receive double reward and he who recited the verse will receive a divine light on the Day of Reckoning."

('Musnad Ahmed' from Ubaadah bin Maisarah. There is difference with regards to his reliability in those Ahaadeeth narrated from Hasan from Abu Hurairah. The majority are of the opinion that Hasan did not hear Ahaadeeth directly from Abu Hurairah.)

Even though Muhadditheen have criticized the chain of narration of this Hadeeth, its subject matter, that listening to the Quraan merits great reward, is corroborated by numerous other Ahaadeeth. Some have even said that listening to the Quraan is superior to reciting it.

Hadhrat Ibn Mas'ood τ narrates that once Rasulullaah ρ was sitting on the Mimbar when he asked Hadhrat Ibn Mas'ood τ to recite Quraan to him. Hadhrat Ibn Mas'ood τ replied that the Quraan had been revealed to Rasulullaah ρ what could Hadhrat Ibn Mas'ood τ possibly recite to Rasulullaah ρ. Rasulullaah ρ replied, "My heart desires to hear the Quraan." Thereafter Hadhrat Ibn Mas'ood recited and tears began to stream down the cheeks of Rasulullaah ρ.

On one occasion Saalim τ, the freed slave of Hadhrat Hudhaifah τ, was reciting Quraan and Rasulullaah ρ stood along side him listening for a long time. Rasulullaah ρ praised the recitation of Hadhrat Abu Moosa Ashari τ.

**Hadeeth: 31**

(۳۱) عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِیَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ (رواه الترمذی وأبوداود والنسائی والحاكم وقال علی شرط البخاری)

Hadhrat Uqbah bin Aamir τ narrates that Rasulullaah ρ said, “The one who recites the Quraan loudly is like the one who gives Sadaqah (charity) openly and the one who recites softly is like the one who gives Sadaqah secretly.”
(‘Tirmidhi’, ‘Abu Dawood’, ‘Nasaai’, ‘Haakim’. Imaam Haakim said it is authentic on the condition of Imaam Bukhaari.)

Giving Sadaqah openly is better at times especially when one wishes to encourage others to do the same and at times it is better when given secretly especially if there is a fear of vanity or if the one receiving will be humiliated. Similarly it is better to recite the Quraan loudly at times when one wishes to encourage another to do the same and it also merits reward for the one listening. At times it is better to recite the Quraan softly when there is a fear of boastfulness, causing disturbance to others, etc. It is for this reason that separate virtues have been mentioned for reciting loudly and softly when appropriate. Many have used the above Hadeeth to illustrate that reciting the Quraan softly is more virtuous.

Imaam Baihaqi (A.R) has reported from Hadhrat Aisha τ that performing an act secretly is seventy times more superior to doing it openly. (However according to the majority of Muhadditheen this Hadeeth is weak.)

Hadhrat Jaabir τ has narrated from Rasulullaah ρ that one should not read so loudly that one’s voice is undistinguishable from another.

Hadhrat Umar bin Abdul Azeez (A.R) once saw a person reciting Quraan loudly in Masjidun Nabawi and forbade him from doing so. The person who was reciting tried to argue but Hadhrat Umar bin Abdul Azeez (A.R) said, “If you were reading for Allaah Ta’ala’s sake then recite softly and if you were reciting for others then your recitation is worthless.”

Virtues of reciting in a loud voice have also been reported from Rasulullaah ρ. Narrations both in favour of loud and soft recitation have been mentioned in ‘Ihya’.

**Hadeeth: 32**

(۳۲) عَنْ جَابِرٍ رَضِیَ اللهُ عَنْهُ عَنِ النَّبِیِّ ﷺ اَلْقُرْآنُ شَافِعٌ مُّشَفَّعٌ وَّمَاحِلٌ مُصَدَّقٌ مَنْ جَعَلَهُ اَمَامَهُ قَادَهُ اِلَی الْجَنَّةِ وَمَنْ جَعَلَهُ خَلْفَ ظَهْرِهٖ سَاقَطَهُ اِلَی النَّارِ

(رواه ابن حبان والحاكم مطولا وصححه)

Hadhrat Jaabir τ narrates from Rasulullaah ρ, “The Quraan is an intercessor whose intercession is accepted, a plaintiff whose dispute will be heard. Whoever will place the Quraan in front of him, it will lead him to Jannat and whoever will place the Quraan behind him it will drag him to Jahannam.”
(‘Ibn Habbaan’, ‘Haakim’)

On whoever’s behalf the Quraan will intercede its intercession will be accepted by Allaah Ta’ala and regarding whomever it disputes, its case will be heard, the manner in which it will dispute has already been explained in Hadeeth: 8, that it will argue on behalf of those who fulfilled its rights so that there status in Jannat may be increased and will dispute with those who did not fulfil its rights.

Whoever will keep the Quraan in front of him, meaning whoever will follow its orders and practice upon it, the Quraan will lead him to Jannat. Whoever will place the Quraan behind him, meaning whoever will not practice upon it, the Quraan will drag him to Jahannam. According to the author, negligence for the Quraan is also tantamount to placing it behind one’s back. Many Ahaadeeth mention severe warning for the negligence of the Quraan.

In a lengthy Hadeeth of ‘Sahee Bukhaari’ among those people Rasulullaah ρ was shown being punished was one man upon whose head a huge boulder was thrown with such force that it crushed his head. When Rasulullaah ρ enquired who he was, he was told that this person was taught the Quraan but did not recite it at night nor practiced upon it during the day; therefore this will be his punishment until the Day of Reckoning. May Allaah Ta’ala through his infinite mercy protect us from His punishment. In reality the Quraan is such a great favour of Allaah Ta’ala that the punishment meted out for its negligence is most appropriate.

**Hadeeth: 33**

(٣٣) عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ اَلصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَقُوْلُ الصِّيَامُ رَبِّ اِنِّيْ مَنَعْتُهُ الطَّعَامَ وَالشَّرَابَ فِي النَّهَارِ فَشَفِّعْنِيْ فِيْهِ وَيَقُوْلُ الْقُرْآنُ رَبِّ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفِّعْنِيْ فِيْهِ فَيُشَفَّعَانِ

(رواه أحمد وابن أبي الدنيا والطبراني في الكبير والحاكم وقال صحيح على شرط مسلم)

Hadhrat Abdullaah bin Amr τ narrates that Rasulullaah ρ said, “Fasting and the Quraan will both intercede on behalf of man. Fasting will say, “O my Rabb, I prevented him from food and drink during the day so accept my intercession on his behalf.” The Quraan will say, “O my Rabb, I prevented him from sleep at night so accept my intercession on his behalf.” There intercession will be accepted.”
(‘Musnad Ahmed’, ‘Ibn Abid Dunya’, ‘Tabraani’, ‘Haakim’. Imaam Haakim said it is authentic on the conditions of Imaam Muslim.)

In ‘Targheeb’ the words “food and drink” are reported, as in the Hadeeth above, but in the narration of ‘Haakim’ the words “drink” are replaced with “passion” thus the Hadeeth will mean that I prevented the fasting person from food and satisfying his lustful desires. This Hadeeth is subtly implying that one should refrain from all forms of passion and lust when fasting even if they be permissible such as kissing and hugging one’s own wife.

It has been reported in some narrations that the Quraan will come in the form of a young man and will say “I am the one who kept you awake at night and thirsty during the day.” This Hadeeth is also subtly mentioning that the requirement after having memorized the Quraan is that one should recite it in optional Salaah at night, as already mentioned under Hadeeth: 27. This has been encouraged in numerous verses of the Noble Quraan.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ

“In a portion of the night perform the Tahajjud Salaah that is an extra (Salaah) for you.” (Surah Bani Israa’eel: 79)

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهٗ وَسَبِّحْهُ لَيْلًا طَوِيْلًا

“Prostrate to Him (perform Salaah) during the night and glorify Him during the long portions of the night.” (Surah Dahar: 26)

يَتْلُوْنَ اٰيَاتِ اللهِ اٰنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُوْنَ

“They recite the verses of Allaah Ta’ala in the hours of the night and prostrate (when performing Salaah).” (Surah Aal-Imraan: 113)

وَالَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّقِيَامًا

“(They are) Those who spend the night in prostrating and standing before their Rabb (performing Salaah while others are asleep).” (Surah Furqaan: 64)

On some occasions Rasulullaah ρ and the Sahabah ψ would spend the entire night absorbed in the recitation of the Quraan.

It has been reported regarding Hadhrat Uthmaan τ that he would sometimes recite the entire Quraan in just one Rakaat of his Witr Salaah.

Similarly Hadhrat Abdullaah bin Zubair τ would recite the entire Quraan in one night.

Hadhrat Saeed bin Jubair (A.R) while performing two Rakaats of Salaah in the Ka’abah completed the entire Quraan.

Hadhrat Thaabit Banaani (A.R) would complete the recitation of the entire Quraan in one day and night; the same has been reported regarding Abu Harrah (A.R).

Abu Sheikh Hanaa’i says that in one night he recited the entire Quraan twice and ten chapters of the third completion. He adds that if he wished he could have completed the third as well.

When Saalih bin Kaisaan τ went for Hajj, while on route, majority of the time he would complete the entire Quraan twice in one night.

Mansoor bin Zaadhaan (A.R) recited the entire Quraan in Salaatut Dhuhaa (Chaste Salaah) and completed another between Zuhr and Asr. He would spend the entire night in Nafil Salaah and would weep so profusely that his turban would become drenched with tears. This was the case of many others as well as mentioned by Muhammed bin Nasar (A.R) in his book ‘Qiyaamul Lail’.

It is mentioned in ‘Sharah Ihya’ that the practice among our pious predecessors in completing the Quraan differed.

Some would recite the entire Quraan once in one day like Imaam Shaafie (A.R) except when in Ramadaan; others would recite the entire Quraan twice in one day as was the practice of Imaam Shaafie (A.R) in the month of Ramadaan and this was the practice of Aswad (A.R), Saalih bin Kaisaan (A.R), Saeed bin Jubair (A.R) as well as many others.

Some would complete the entire Quraan three times in one day as was the practice of Sulaim bin Atar, who is among the senior Taabi'een and was present when Egypt was conquered during the Khilaafat of Hadhrat Umar τ and was later made the governor of Qasas by Hadhrat Muawiyah τ.

Imaam Nawawi (A.R) mentions in 'Kitaabul Azkaar' that the maximum number of times the Quraan has been reported to have been completed in one sitting was the practice of Ibn Kaatib (A.R), who would recite the Quraan eight times daily.

Ibn Qudamah (A.R) has reported from Imaam Ahmed that there is no restriction to the number of times the Quraan can be completed and that it depends upon the keenness of the reader.

Historians have reported that Imaam Abu Hanifah (A.R) would complete the recitation of the Quraan sixty-one times in the month of Ramadaan, one everyday, one every night and one in the Taraaweeh Salaah.

However Rasulullaah ρ has said that one should not strive to complete the Quraan in less then three days.

On this basis Ibn Hazam (A.R) and others say it is Haraam (forbidden) to complete the Quraan in less then three days. **According to me this Hadeeth is based on the general condition of the people because it is proven that a group from amongst the Sahabah would complete it in less then three days.** Similarly there is no limit to how long one can take to recite the entire Quraan.

One can take as many days necessary to complete the Quraan with ease. **However some Ulama are of the opinion that one should not take longer then forty days to recite the entire Quraan which means one should recite three quarter of a chapter daily.** If for some reason one could not recite on a particular day then it should be covered the next day. Thus to complete the Quraan in forty days even though not compulsory but because it is the standpoint of the majority of scholars it would be precautionary not to recite less then this.

This is also supported by some Ahaadeeth; it is reported in 'Majmauz Zawaaid',

مَنْ قَرَأَ الْقُرْآنَ فِيْ اَرْبَعِيْنَ لَيْلَةً فَقَدْ عَزَّبَ

"Whoever will recite the Quraan in forty days has prolonged it."

Some Ulama have issued a ruling that the Quraan should be completed every month and it is better if it is completed every seven days. It has been reported that the general practice of the Sahabah was to begin recitation on a Friday and

recite a portion daily for seven days and complete it on a Thursday night. The statement of Imaam Abu Hanifah (A.R) has already passed that it is the right of the Quraan to be completed twice every year. Therefore one should not recite less then this.

It has been reported in one Hadeeth that if the Quraan is completed during the day, the angels will invoke mercy for him throughout the day and if it is completed at night, the angels will invoke mercy for him throughout the night. Based upon this Ulama have said that in the summer months one should try to complete the Quraan during the day and during the winter months during the night so as to benefit from the prayers of the Angles for a longer period.

**Hadeeth: 34**

(٣٤) عَنْ سَعِيْدِ بْنِ سُلَيْمٍ رَضِيَ اللهُ عَنْهُ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللهِ ﷺ مَامِنْ شَفِيْعٍ اَفْضَلُ مَنْزِلَةً عِنْدَ اللهِ يَوْمَ الْقِيٰمَةِ مِنَ الْقُرْآنِ لَانَبِيٌّ وَلَامَلَكٌ وَلَاغَيْرُهُ

(قال العراق رواه عبدالملك بن حبيب كذا فى شرح الاحياء)

Hadhrat Saeed bin Sulaim τ has reported that Rasulullaah ρ has said, “No other intercessor will have a greater status before Allaah Ta’ala on the Day of Judgement then the Quraan, neither a Nabi nor angel or anyone else.”
(Iraaqi says Abdul Malik bin Habeeb reported it, as mentioned in ‘Sharah Ihya’)

The Noble Quraan being an intercessor and that its intercession will be accepted has already been mentioned in many other Ahaadeeth. May Allaah Ta’ala through His mercy make the Quraan an intercessor on our behalf and not a plaintiff against us.

‘Laai Masnoo’ah’ has reported a narration from ‘Bazzaar’, which is not considered as fabricated, that when a person passes away and his family busy themselves with his burial, a handsome man stands alongside him. When his body is enshrouded this man lies between him and the shroud. After he is buried and everyone has left, Munkar and Nakeer arrive to question him. They will try to separate this man from the deceased so as to question him privately but the man will say “This is my companion, my friend; under no condition can I leave him. Ask him what you wish to ask, if you have orders then fulfil them. I cannot leave him until he has entered Jannat.” After this he turns to the deceased and says, “I am the Quraan which you would recite loudly at times and sometimes softly. Have no fear as after the questioning of Munkar and Nakeer you will have no grief. After Munkar and Nakeer are done with questioning him he arranges a bed for him from the angels of the upper stages of Jannat, made of silk and smelling of musk. May Allaah Ta’ala grant us all this good fortune. This Hadeeth contains many other virtues but was only briefly discussed in order not to unnecessarily lengthen the book.

**Hadeeth: 35**

(٣٥) عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِىَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ مَنْ قَرَأَ الْقُرْآنَ فَقَدْ اِسْتَدْرَجَ النُّبُوَّةَ بَيْنَ جَنْبَيْهِ غَيْرَ اَنَّهُ لَايُوْحىٰ اِلَيْهِ لَايَنْبَغِىْ لِصَاحِبِ الْقُرْآنِ اَنْ يَّجِدَ مَعَ مَنْ وَّجَدَ وَلَا يَجْهَلَ مَعَ مَنْ جَهَلَ وَفِىْ جَوْفِهِ كَلَامُ اللهِ

(رواه الحاكم وقال صحيح الإسناد)

Hadhrat Abdullaah bin Amr τ narrates that Rasulullaah ρ said, "Whoever recites the Quraan secures the knowledge of Nabuwwat between his shoulders even though revelation was not sent to him. It does not befit the bearer of the Quraan to become angry with those in anger nor be ignorant along with the ignorant one's when the Quraan is present in his chest."
('Haakim' Imaam Haakim said its chain is authentic.)

Wahy (revelation) ended with Rasulullaah ρ but the Quraan is the word of Allaah Ta'ala and undoubtedly the knowledge of Nabuwwat. Once a person has gained the knowledge of Nabuwwat it is necessary for him to have the best conduct and abstain from any bad behaviour.

Fudhail bin Ayyaadh (A.R) says that a Hafiz of the Quraan is the flag bearer of the Quraan, it does not befit him to join those involved in futile pursuits, those who are negligent or be included among those who are ineffectual

**Hadeeth: 36**

(٣٦) عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا قَالَ قَالَ رَسُوْلُ اللهِ ﷺ ثَلَاثَةٌ لَايَهُوْلُهُمُ الْفَزَعُ الْاَكْبَرُ وَلَا يَنَالُهُمُ الْحِسَابُ هُمْ عَلىٰ كَثِيْبٍ مِّنْ مِّسْكٍ حَتّىٰ يُفْرَغَ مِنْ حِسَابِ الْخَلَائِقِ رَجُلٌ قَرَأَ الْقُرْآنَ اِبْتِغَاءَ وَجْهِ اللهِ وَاَمَّ بِهِ قَوْمًا وَهُمْ بِهِ رَاضُوْنَ وَدَاعٍ يَدْعُوْ اِلَى الصَّلَوٰتِ اِبْتِغَاءَ وَجْهِ اللهِ وَرَجُلٌ اَحْسَنَ فِيْمَا بَيْنَهُ وَبَيْنَ رَبِّهِ وَفِيْمَا بَيْنَهُ وَبَيْنَ مَوَالِيْهِ (رواه الطبرانى فى المعاجم الثلاثة)

Hadhrat Abdullaah bin Umar narrates that Rasulullaah ρ said, "Three people will have no fear on the Day of Judgement nor will they have to give account. They will rest upon mounds of musk until the reckoning for the entire creation is completed. The first is that person who recites the Quraan only for Allaah Ta'ala's pleasure, leads the people in Salaah, while they are pleased with him.

The second is the person who calls people towards performing Salaah solely for the pleasure of Allaah Ta'ala. The third is that person who has fair dealings with his master and with those under him."
('Tabraani')

The severity, panic, desolation and grief of the Day of Judgement are not such that any Muslim is unaware or oblivious of. To be free from any worry or fear on this day is far greater then any blessing or comfort one has and to top it all of to be in comfort and ease on this fearful day. Blessed indeed are those who accomplish this and unfortunate are the one's who think this to be futile and a waste of time.

It is reported in 'Mu'jam Kabeer' that the narrator of this Hadeeth Hadhrat Abdullaah bin Amr τ said, "Had I not heard this Hadeeth from Rasulullaah ρ again and again, i.e. seven times I would not have narrated it."

**Hadeeth: 37**

(٣٧) عَنْ اَبِىْ ذَرٍّ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَااَبَاذَرٍّ لَاَنْ تَغْدُوَ فَتَعَلَّمَ آيَةً مِّنْ كِتَابِ اللّٰهِ خَيْرٌ لَّكَ مِنْ اَنْ تُصَلِّىَ مِائَةَ رَكْعَةٍ وَلَاَنْ تَغْدُوَ فَتَعَلَّمَ بَابًا مِّنَ الْعِلْمِ عُمِلَ بِهِ اَوْ لَمْ يُعْمَلْ بِهِ خَيْرٌ مِّنْ اَنْ تُصَلِّىَ اَلْفَ رَكْعَةٍ
(رواه ابن ماجه بإسناد حسن)

Hadhrat Abu Dhar τ narrates that Rasulullaah ρ said, "O Abu Dhar for you to learn one verse of the Quraan in the morning is better for you then performing a hundred Rakaats of Nafil Salaah and for you to gain one chapter of knowledge, whether it is practiced upon or not, in the morning is better for you then one thousand Nafil Rakaats of Salaah."
('Ibn Habbaan')

**It is known from numerous Ahaadeeth that acquiring knowledge is better then worship.** To cover all the virtues narrated on the acquisition of knowledge, especially in this concise book, is virtually impossible.

Rasulullaah ρ has said, "The superiority of an Aalim over an Aabid (worshipper) is like my superiority over the lowest among you."

In another narration it is mentioned that one Aalim is harder on Shaytaan then a thousand worshippers.

**Hadeeth: 38**

(٣٨) عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ قَرَأَ عَشْرَ آيَاتٍ فِىْ لَيْلَةٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِيْنَ (رواه الحاكم وقال صحيح على شرط مسلم)

Hadhrat Abu Hurairah τ narrates that Rasulullaah ρ said, “Whoever will recite ten verses of the Quraan at night will not be written to be amongst the neglectful.”
(‘Haakim’, Imaam Haakim said that it is authentic according to the condition of Imaam Muslim.)

By reading ten verses of the Quraan, which takes a few minutes, saves one from the negligence of the entire night. What greater virtue can there be then this?

**Hadeeth: 39**

(٣٩) عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ حَافَظَ عَلٰى هٰؤُلَآءِ الصَّلَوَاتِ الْمَكْتُوْبَاتِ لَمْ يُكْتَبْ مِنَ الْغَافِلِيْنَ وَمَنْ قَرَأَ فِىْ لَيْلَةٍ مِائَةَ آيَةٍ كُتِبَ مِنَ الْقَانِتِيْنَ (رواه ابن خزيمه فى صحيحه والحاكم وقال صحيح على شرطهما)

Hadhrat Abu Hurairah τ narrates that Rasulullaah ρ said, “Whoever will safeguard his five daily Salaat will not be written to be among the neglectful and whoever will recite ten verses of the Quraan at night will be written among the obedient one’s.”
(‘Ibn Khuzaimah’, ‘Haakim’, Imaam Haakim said it is authentic according to the conditions of Imaam Bukhaari and Imaam Muslim.)

Hadhrat Hasan Basri (A.R) has reported from Rasulullaah ρ that whoever will recite one hundred verses of the Quraan at night will be exempted from the demands of the Quraan and whoever will recite two hundred verses will receive the reward of having spent the entire night in worship. Whoever will recite from five hundred to a thousand will receive one ‘Qinthaar’.” The Sahabah enquired what a ‘Qinthaar’ was and Rasulullaah ρ replied, “It is equal to twelve thousand (dirhams or dinaars)”

**Hadeeth: 40**

(٤٠) عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ نَزَلَ جِبْرَئِيْلُ عَلَيْهِ السَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ ﷺ فَاَخْبَرَهُ اَنَّهُ سَتَكُوْنُ فِتَنٌ قَالَ فَمَا الْمَخْرَجُ مِنْهَا يَاجِبْرَئِيْلُ قَالَ كِتَابُ اللّٰهِ

(رواه رزين كذا فى الرحمة المهداة)

Hadhrat Ibn Abbaas τ narrates that Hadhrat Jibraeel υ came to Rasulullaah ρ and informed him that soon Fitnah will emerge. Rasulullaah ρ enquired, “What will be the way out?” Hadhrat Jibraeel υ replied, “The book of Allaah Ta’ala.”
(‘Razeen’)

Practicing upon the Quraan is a way of protecting one from Fitnah and its recitation will safeguard one as well. It has already been mentioned in Hadeeth: 22 that tranquillity and mercy descend on that home in which the Quraan is recited and the Shaytaan flees from that home. Ulama have mentioned that fitnah refer to the fitnah of Dajjaal, Tar-tars, etc.

In a lengthy narration reported by Hadhrat Ali τ, containing the same subject matter as this Hadeeth, Hadhrat Ali τ said that Hadhrat Yahya τ told the Bani Israeel, “Allaah Ta’ala has ordered you to read his book. Its example is like a nation secured in their forts and an enemy wishes to attack them, from whichever direction they attack, the book of Allaah Ta’ala will protect them and defend them.”

# Conclusion

فِيْ عِدَّةِ رِوَايَاتٍ زَائِدَةٍ عَلَى الْأَرْبَعِيْنَةِ لَابُدَّ مِنْ ذِكْرِهَا لِأَغْرَاضٍ تُنَاسِبُ الْمُقَامَ

“There are many Ahaadeeth, more then forty, which I feel need to be mentioned as well due to their relevance to the topic.”

In this section I will mention a few Surahs of the Quraan, which even though might be short, contain numerous virtues. I will also mention a few points regarding the recitation of the Quraan which the readers need to be aware of.

**Hadeeth: 1**

(١) عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ رَضِيَ اللّٰهُ عَنْهُ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ فِيْ فَاتِحَةِ الْكِتَابِ شِفَآءٌ مِّنْ كُلِّ دَآءٍ (رواه الدارمی والبیہقی فی شعب الإیمان)

Hadhrat Abdul Malik bin Umair τ narrates that Rasulullaah ρ said, “Surah Faatihah is a cure for all illnesses.”
(‘Daarmie’, ‘Baihaqi’)

The virtues of Surah Faatihah have been mentioned in numerous Ahaadeeth. It is reported that on one occasion a Sahabi τ was performing Salaah when Rasulullaah ρ called him. Due to him being occupied in Salaat he could not

answer. When he completed his Salaah and came to Rasulullaah ρ, Nabi ρ enquired why he did not answer when he was called. The Sahabi replied that he was in Salaah, on which Rasulullaah ρ said,"Did you not read the verse of the Quraan,

يَآيُّهَا الَّذِيْنَ آمَنُوْا اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ

"O you who have Imaan! Respond (quickly) to Allaah Ta'ala and his Rasul ρ when they call you." (Surah Anfaal: 24)

Rasulullaah ρ then said, "Should I not inform you of the most virtuous Surah of the Quraan, it is the seven verses of Surah Faatihah, the 'Saba Mathaani'.

Some Sufis have said that whatever was revealed in the previous scriptures is contained in the Quraan and the entire Quraan is condensed into Surah Faatihah, Surah Faatihah condensed into 'Bismillaahir Rahmaanir Raheem' and 'Bismillaah' condensed into the letter 'ب' ('Baa'). Ulama have mentioned that the meaning of the letter 'ب' at this juncture is to unite and the purpose of all creation is to unite one with Allaah Ta'ala. Some have went further and said that the letter 'ب' is condensed into the dot underneath it, which is one and stands for 'Tauheed' (Oneness of Allaah Ta'ala).

Some Ulama explain that in the verse,

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ

"You alone do we worship and You alone do we ask for help.", includes all objectives both worldly and spiritual.

In another narration Rasulullaah ρ has been reported to have said, "I take an oath by that Being who controls my life, no Surah similar to this has been revealed before, not in the Torah, not in the Injeel, not in the Zaboor and not even elsewhere in the Quraan."

Ulama have written that if one recites Surah Faatihah with complete faith and conviction then it will cure any illness spiritual or worldly, internal or external. If it is written and hung or even licked then too it is beneficial.

It is reported in the 'Sihaah Sittah' that the Sahabah would recite Surah Faatihah and blow on the person bitten by a snake or stung by a scorpion as well as those who were epileptic or mentally disturbed and Rasulullaah ρ approved.

It is reported in one narration that Rasulullaah ρ recited this Surah and blew upon Saa'ib bin Yazeed τ and applied his Saliva to the affected area.

It has been reported in a narration that whoever will recite Surah Faatihah and Surah Ikhlaas before sleeping will saved from all dangers except death.

According to another narration reciting Surah Faatihah is equal to two thirds of the Quraan.

It has been reported in another narration that Rasulullaah ρ said, “I have been given four exceptional treasures from Allaah Ta’ala’s throne, which none before me have received, Surah Faatihah, Aayatul Kursi, the concluding verses of Surah Baqarah and Surah Kauthar.”

In a narration reported by Hadhrat Hasan Basri (A.R) it is mentioned that whoever recites Surah Faatihah it is as if he has recited the Torah, Injeel, Zaboor and Quraan.

In another narration it is mentioned that Shaytaan wept and threw dust on himself on four occasions, the first was when he was cursed, the second when he was thrown out of Jannat, the third when Rasulullaah ρ received Nabuwwat and the fourth when Surah Faatihah was revealed.

It has been reported from Hadhrat Sha’bi (A.R) that once a person came to him complaining of some pain. Hadhrat Sha’bi (A.R) told him to read the foundation of the Quraan and blow on the area where the pain was felt. When the person enquired what the foundation of the Quraan was he replied that it was Surah Faatihah.

Mashaaikh say that Surah Faatihah is the most glorious name of Allaah Ta’ala and should be read for any purpose. There are two methods for this,

The first method is that it should be recited forty-one times for forty days between the Sunnat and Fardh Salaah of Fajr in this manner that the ‘مِ’ at the end of Bismillahir Rahmaanir Raheem should be read jointly with the ‘□α’ of Alhamdu. Whatever is one purpose will through the grace of Allaah Ta’ala be fulfilled. If it is being used to treat a sick person or one who is affected by black magic then it should be blown into water and given to the patient to drink.

The second method is that it should be recited seventy times daily between the Sunnat and Fardh Salaat of Fajr on the first Sunday of the lunar month without joining Bismillaah and Alhamdu. It should then be recited every day thereafter reducing the number of times it is recited by ten each day thus completing on Saturday. If one’s purpose is fulfilled then all is well otherwise it should be continued on the second and even third month.

If the Surah is written on a porcelain dish using rose water, musk or saffron, then washed off and the water given to the patient to drink for forty days it is a useful

cure for chronic disease. It is also a cure for toothache; headache and stomach ache if read seven times and blown on the effected area. All of these remedies were summarised from 'Mazaahirul Haqq'.

A narration reported in 'Muslim' from Hadhrat Ibn Abbaas τ states that once Rasulullaah ρ came to the Sahabah and said, "A door in the sky has been opened today which was never opened before and an angel descended from it that never descended to earth before. The angel then said to me, "Receive the glad tidings of two divine lights which were not given to any one before you, one is Surah Faatihah and the other is the concluding verses of Surah Baqarah." These Surahs were referred to as a divine light as they will walk in front of those that recited it, lighting the path for them.

**Hadeeth: 2**

(٢) عَنْ عَطَاءِ بْنِ اَبِىْ رَبَاحٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ بَلَغَنِىْ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَنْ قَرَأَ يٰسٓ فِىْ صَدْرِ النَّهَارِ قُضِيَتْ حَوَائِجُهُ (رواه الدارمى)

Hadhrat At'aa bin Abi Rabaah (A.R) reports that it has reached him that Rasulullaah ρ has said, "Whoever will recite Surah Yaseen in the beginning of the day all his needs (for that day) will be fulfilled."
('Daarmie')

Many narrations mention the virtue of reciting Surah Yaseen.

It is mentioned in one narration that everything has a heart and the heart of the Quraan is Surah Yaseen. Whoever will recite Surah Yaseen will receive the reward of reciting the Quraan ten times.

It has been reported in one narration that Allaah Ta'ala read Surah Taha and Surah Yaseen one thousand years before the earth and the sky was created. When the angels heard it they said, "Glad tidings for the Ummat upon which the Quraan will be revealed, glad tidings for those hearts which will bear it (i.e. memorize it) and glad tidings for those tongues then will recite it."

It is mentioned in one Hadeeth that whoever will recite the Quraan solely for Allaah Ta'ala's pleasure, all his past sins will be forgiven, so recite it upon your deceased.

One narrations makes mention that the name of Surah Yaseen in the Torah is 'Mun'imah' (One that gives good) as it grants good to its reader in this world and the next, it removes the afflictions of this world and the next and repels the horror of the Aakhirat (Hereafter).

Another name of this Surah is ‘Raafiah Khaafidhah’ (the raiser and disgracer) because it raises the status of the Mu’mineen and it disgraces the Kuffaar.

Rasulullaah ρ has been reported to have said, “My deepest desire is that Surah Yaseen should be in the heart of every person of my Ummat.”

In another narration it is reported that whoever has recited Surah Yaseen and then passed away has passed away as a martyr.

It has been narrated that whoever recites Surah Yaseen is forgiven, whoever recites it in a state of hunger will become satisfied, whoever will recite it because he is lost will find his way again, whoever recites it because he has lost his animals will find them, whoever recites it out fearing a shortage of food, his food will be sufficient for him, if it is recited next to a person in the pains of death, his death will become easy for him, if it is recited on a women who has trouble conceiving, conceiving will become easy.

Maqrie (A.R) said if one is afraid of a king or army, by reciting Surah Yaseen his fear will be removed.

In one narration it is reported that whoever will recite Surah Yaseen and Surah Saaffaat on a Friday and thereafter ask of Allaah Ta’ala, his prayers will be accepted.

This too was summarized from ‘Mazaahirul Haqq’; however scholars have criticized the authenticity of some narrations.

**Hadeeth: 3**

(٣) عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ مَنْ قَرَأَ سُوْرَةَ الْوَاقِعَةِ فِيْ كُلِّ لَيْلَةٍ لَمْ تُصِبْهُ فَاقَةٌ اَبَدًا وَكَانَ ابْنُ مَسْعُوْدٍ يَأْمُرُ بَنَاتَهُ يَقْرَأْنَ بِهَا كُلَّ لَيْلَةٍ (رواه البيهقي في الشعب)

Hadhrat Ibn Mas’ood τnarrates that Rasulullaah ρ said, “Whoever recites Surah Waaqi’ah every night will never be afflicted by starvation.”

Hadhrat Ibn Mas’ood τ would order his daughters to recite it every night.
(‘Baihaqi’)

Many Ahaadeeth have been reported regarding the virtues of Surah Waaqi'ah.

In one narration it is mentioned that whoever will recite Surah Hadeed, Surah Waaqi'ah and Surah Rahmaan is declared to be among the residents of Jannatul-Firdaus.

In another narration it is mentioned that Surah Waaqi'ah is Surah Ghinaa (Surah of independence), read it and teach it to your children.

Another narration mentions that one should teach it to his wives in addition Hadhrat Aisha τ has also emphasised on its recitation. However it is illogical to read it merely for worldly gain on the contrary if one reads it to gain contentment of the heart and for the Aakhirat (Hereafter) then worldly gain will be achieved involuntarily.

**Hadeeth: 4**

(٤) عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ سُوْرَةً فِی الْقُرْآنِ ثَلٰثُوْنَ آیَةً شَفَعَتْ لِرَجُلٍ حَتّٰی غُفِرَ لَهُ وَهِیَ تَبَارَكَ الَّذِیْ بِیَدِهِ الْمُلْكُ

(رواه أبوداود وأحمد والنسائی وابن ماجه والحاكم وصححه وابن حبان فی صحيحه)

Hadhrat Abu Hurairah τ narrates that Rasulullaah ρ said, “There is one Surah of the Quraan, comprising of thirty verses, which will intercede on behalf of the one who recites until he is forgiven. It is Surah Mulk.”
(‘Abu Dawood’, ‘Musnad Ahmed’, ‘Nasaai’, ‘Ibn Habbaan’, ‘Haakim’.)

It has been reported from Rasulullaah ρ, “It is my deepest desire that every Mu’min should have Surah Mulk in his heart.”
In another narration it is reported that whoever has recited Surah Mulk and Surah Alif Laam Meem Sajdah between Maghrib and Isha Salaah it is as if he has spent the night of ‘Laylatul Qadr’ in worship.

It is further mentioned that whoever will recite these two Surahs will receive seventy rewards and seventy of his sins will be removed.

One narration mentions that whoever recites these two Surahs will receive reward equivalent to acts of worship on the night of ‘Laylatul Qadr’.

It is reported from Ibn Abbaas τ in ‘Tirmidhi’ that a group of Sahabah encamped at a certain place. They were unaware that there was a grave on that spot when all of a sudden they heard the recitation of Surah Mulk coming from this grave. They went to Rasulullaah ρ and informed him of what had transpired. Rasulullaah ρ replied, “This Surah prevents the punishment of Allaah Ta’ala and saves one from His chastisement.”

Hadhrat Jaabir τ narrates that Rasulullaah ρ would not go to sleep until he completed the recitation of Surah Mulk and Surah Alif Laam Meem Sajdah.

Hadhrat Khaalid bin Ma'adaan (A.R) says this narration as reached him that there was once a very sinful person who would read Surah Sajdah abundantly and nothing more. When he passed away this Surah spread its wings over him and said, "O Rabb, this person used to recite me abundantly, accept my intercession on his behalf." On which Allaah Ta'ala will order that a good deed be written for every bad deed he performed.

Khaalid bin Ma'adaan also says that this Surah will intercede on one's behalf in the grave and will argue, "If I am from your book accept my intercession or remove me there from." This Surah takes the form of a bird and guards the deceased, protecting him from the punishment of the grave.

Khaalid bin Ma'adaan reports the very same virtues regarding Surah Mulk.

Khaalid bin Ma'adaan would not sleep unless he had recited both these Surahs.

Thaaoos (A.R) says these two Surahs have sixty virtues more then any other Surah in the Quraan.

Punishment in the grave is not a simple matter, when every person passes away the first stage of the Aakhirat (Hereafter) he will have to pass through is the grave.

Hadhrat Uthmaan τwould stand near any grave then he would begin to weep so profusely that **his entire beard would become wet.** Someone asked him, "You do not weep so much when Jannat and Jahannam are discussed as you do when the grave is mentioned." Hadhrat Uthmaan τ replied that he heard Rasulullaah ρ saying, "The grave is the first stage of the stages of the Aakhirat (Hereafter). Whoever is saved from its punishment, the rest of the stages will be easy for him and whoever suffers its punishment, the others stages will be more difficult for him." Hadhrat Uthmaan τ said, "In addition I have also heard that there is no spectacle more terrifying then the grave."

*O Allaah Ta'ala through Your Grace and Mercy protect us from it.*

**Hadeeth: 5**

(٥) عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللّٰهُ عَنْهُ اَنَّ رَجُلًا قَالَ يَارَسُوْلَ اللّٰهِ اَىُّ الْاَعْمَالِ اَفْضَلُ قَالَ الْحَالُ الْمُرْتَحِلُ قَالَ يَارَسُوْلَ اللّٰهِ مَاالْحَالُ الْمُرْتَحِلُ قَالَ صَاحِبُ الْقُرْآنِ يَضْرِبُ مِنْ اَوَّلِهِ حَتّٰى يَبْلُغَ آخِرَهُ وَمِنْ آخِرِهِ حَتّٰى يَبْلُغَ اَوَّلَهُ كُلَّمَا حَلَّ اِرْتَحَلَ

(رواه الترمذى كما فى الرحمة والحاكم وقال تفرد به صالح المرى وهو من زهاد أهل البصرة إلا أن الشيخين لم يخرجاه وقال الذهبى صالح متروك قلت هو من رواة أبى داود والترمذى)

Hadhrat Ibn Abbaas τ narrates that one person asked Rasulullaah ρ, “Which is the best of actions?” Rasulullaah ρ replied, “Al-Haalul Murtahil” The person enquired, “What is ‘Al-Haalul Murtahil?” Rasulullaah ρ explained, “The one devoted to the Quraan, who begins reciting it and does not stop until he reaches its end and then goes back to the beginning and starts reciting until the end once again, wherever he stops he proceeds further.”

(‘Tirmidhi’, ‘Haakim’. Imaam Haakim says that this was only reported by Saalih Marie, who was among the ascetics of Basra except Imaam Muslim and Imaam Bukhaari did not report his Ahaadeeth. Imaam Dhahabi says he is ‘Matrook’ but I (author) say he is among the narrators of ‘Abu Dawood’ and Tirmidhi’.)

“Haal” means one who reaches one’s destination and “Murtahil” means one who departs, i.e. when he reaches the end of the Quraan he begins once again and not that he has completed so he will continue some other time.

A narration of ‘Kanzul Ummaal’ has given its explanation as “The concluder and beginner” meaning that he conclude one recitation and begins another. It is probably from this Hadeeth that the custom in our localities has been derived that after the Quraan is completed a portion from the beginning is recited. However this is now regarded as a separate etiquette of the Quraan and none strive to complete the Quraan thereafter. Whereas this is not what this Hadeeth teaches, the actual purpose is to begin another completion of the Quraan and complete it as well.

**In ‘Sharah Ihya’ and Allaamah Suyoothi (A.R) in “Atqaan” from the narration of Daarmie has mentioned that when Rasulullaah ρ completed the Quraan he would recite after Surah Naas the first portion of Surah Baqarah only after this would he make the prayer on the completion of the Quraan.**

**Hadeeth: 6**

(٦) عَنْ اَبِىْ مُوْسٰى الْاَشْعَرِىِّ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ تَعَاهَدُوْا الْقُرْآنَ فَوَالَّذِىْ نَفْسِىْ بِيَدِهِ لَهُوَ اَشَدُّ تَفَصِّيًا مِّنَ الْاِبِلِ فِىْ عُقُلِهَا

(رواه البخارى ومسلم)

Hadhrat Abu Moosa Ashari τ narrates that Rasulullaah ρ said, “Pay attention to the Quraan. I take an oath by the One who controls my life the Quraan escapes the heart more quickly then a camel from its harness.”
(‘Bukhaari’, ‘Muslim’)

If an animal is neglected it and it breaks its harness, it will escape. Similarly if the Quraan is neglected it will be forgotten. In reality memorizing the Quraan is an open miracle of the Quraan as memorizing even half of any book let alone been difficult is nearly impossible to accomplish. It is for this reason that Allaah Ta’ala has mentioned the memorization of the Quraan in Surah Qamar as a special favour.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

“Undoubtedly We have made the Quraan simple to take lesson from (to understand), so is there any who will take lesson?

The author of ‘Jalaalain’ has written that the question being asked in this verse is actually an order. So now we actually understand that which Allaah Ta’ala is continually stressing on as foolishness and a waste of time, after such foolishness should we still wait for something else to earn the wrath of Allaah Ta’ala?

It is astonishing that when Hadhrat Uzair υ wrote the Torah from his memory he was called the son of God by people and when Allaah Ta’ala has given this special bounty to all Muslims it is not appreciated accordingly.

فَسَيَعْلَمُ الَّذِيْنَ ظَلَمُوْا اَىَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ

“Shortly (after death) the oppressors (wrongdoers) will come to know to which place they will return (Jahannam).” (Surah Shu’araa: 227)

It is only through the mercy and grace of Allaah Ta’ala that the Quraan is memorized. Later if one shows negligence and carelessness then it is forgotten. A terrible punishment has been mentioned for the one who memorizes the Quraan and then forgets it.

Rasulullaah ρ has said, “I was shown the sins of my Ummat and I saw that there was no greater sin then forgetting the Quraan after having memorized it.”

In another narration it is mentioned that the person who forgets the Quraan after memorizing it will appear before Allah as a leper.

In ‘Jamul Fawaaid’ the narration of Razeen mentioned the proof for this is the verse,

وَمَنْ اَعْرَضَ عَنْ ذِكْرِىْ فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا وَّنَحْشُرُهٗ يَوْمَ الْقِيٰمَةِ اَعْمٰى ، قَالَ رَبِّ لِمَ حَشَرْتَنِىْ اَعْمٰى وَقَدْ كُنْتُ بَصِيْرًا ، قَالَ كَذٰلِكَ اَتَتْكَ اٰيٰتُنَا فَنَسِيْتَهَا وَكَذٰلِكَ الْيَوْمَ تُنْسٰى

“(On the other hand) Whoever turns away from My advice (the Quraan and Dhikr) shall surely have a narrowed (difficult) life (in this world), and We shall raise him blind on the Day of Qiyaamah (after which his sight will be restored to see Jahannam). He will say, “O my Rabb! Why have you raised me blind when I was indeed one who could see?” He (Allaah Ta’ala) will say, “This (is how it shall be for you). Our Aayaat came to you, but you forgot them. In the same way (as you had forgotten) you will be forgotten today (and your request will not be heeded to).”
(Surah Taahaa: 124-126)

**Hadeeth: 7**

(٧) عَنْ بُرَيْدَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ قَرَأَ الْقُرْاٰنَ يَتَاَكَّلُ بِهِ النَّاسَ جَاءَ يَوْمَ الْقِيٰمَةِ وَوَجْهُهٗ عَظْمٌ لَيْسَ عَلَيْهِ لَحْمٌ (رواه البيهقى فى شعب الإيمان)

Hadhrat Buraidah τ narrates that Rasulullaah ρ said, “He who recites the Quraan in order to receive something to eat from the people will appear on the Day of Reckoning in a condition that his face will be only bone, having no flesh.”
(‘Baihaqi’)

Those who recite the Quraan merely to attain worldly benefit will receive nothing in return in the Aakhirat (Hereafter).

Rasulullaah ρ has said, “We recite the Quraan and there are Arabs and Non-Arabs amongst us, so recite as you have been reciting for very soon a group will emerge who will straighten the letters of the Quraan as an arrow is straightened, i.e. they will endeavour to beautify it, spending hours in trying to improve their pronunciation of each letter, all for worldly gain with no concern of the Aakhirat (Hereafter).” This Hadeeth makes it clear that recitation in a melodious and beautiful voice is of no benefit if recited insincerely, for a petty worldly gain. “Having no flesh” means that when he made the Quraan, which is the most noblest of all creation, a means of earning a quick and paltry reward then his face, which is the noblest part of his entire body, will be deprived of all its beauty.

Hadhrat Imraan bin Hussein τ once passed a man who begged from people after having recited the Quraan before them. On seeing such a distressing scene Hadhrat Imraan bin Hussein τ exclaimed, “Verily to Allaah Ta’ala do we belong and to him we shall return.” and then said to the man, “I heard Rasulullaah ρ saying that one who recites the Quraan should ask Allaah Ta’ala to fulfil his needs. Soon such people will emerge who will beg from people after reciting the Quraan.

Some Ulama have mentioned that the one who earns a worldly profit through his knowledge is like a person who cleans his shoes with his cheek. Undoubtedly the shoes will be cleaned but do so in such a manner is indeed absurd. The following verse of the Quraan refers to such people,

أُوْلَٰئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدٰى – الآية

“These are the people who have purchased misguidance (error) at the price of guidance, so their trade shall neither be profitable (in fact, their trade shall earn them the great loss of everlasting destruction in the Aakhirah) nor will they be guided (in their efforts).” (Surah Baqarah: 16)

Hadhrat Ubay bin Ka’ab τ narrated that he once taught a Surah of the Quraan to a certain person who in return gave him a bow as a gift. When he mentioned this to Rasulullaah ρ, He replied, “You have accepted a bow from Jahannam.”

Hadhrat Ubaadah bin Saamit τ has reported that a similar incident occurred with him and Rasulullaah ρ said to him, “You have hung between your shoulders a flame of Jahannam.”

In another narration it is reported that Rasulullaah ρ said, “If you are prepared to bear a shackle of Jahannam around your neck then accept it.”

I would just like to say to all those Huffaaz, who are teaching in Islaamic institutions solely for worldly benefit, for Allaah Ta’ala’s sake give a little consideration to your status and responsibility. Such inappropriate conduct is highly disapproved of and is being used as an excuse by some people to prevent learning and memorizing the Quraan. Such people are not solely to blame for these consequences but these Huffaaz are equally responsible in preventing the Quraan from being learnt. These Huffaaz are under the misconception that they are occupied in the propagation of the Quraan whereas in reality they are preventing its propagation through their misconduct and insincere intentions. The Ulama have not permitted the acceptance of a salary in lieu of teaching the Quraan so that worldly gain becomes one’s primary objective. On the contrary the real objective should be solely the education and propagation of the Quraan. No salary can equal the noble act of teaching the Quraan and is only

remuneration so that one may fulfil one's personal expenses, permitted only under certain circumstances of dire necessity.

# Final note

The purpose of describing the beauty and virtues of the Noble Quraan is to nurture a love for the Quraan, which is necessary to acquire love for Allaah Ta'ala and the other way around. Love for one inevitably leads to love for the other.

The purpose of man's creation is to gain recognition of Allaah Ta'ala and the purpose of the rest of creation is to benefit man.

ابر و باد و مه و خورشید و فلک در کارند تا تو نانے بکف آری و بغفلت نخوری
همه از بهر تو سرگشته و فرماں بردار شرط انصاف نباشد که تو فرماں نبری

The clouds, wind, moon, sun and sky are continually at work

So that you may earn a living and not eat in negligence

The entire creation is obediently at work for your benefit

And justice will not be done if you are disobedient to Allaah Ta'ala

As a warning to man Allaah Ta'ala temporarily changes their function, for example it does not rain when it should nor does the wind blow when it ought to or the sun and moon are changed through an eclipse. In essence, changes are made to everything in order to admonish those who are negligent in their duties. It is indeed astonishing that all of creation was made subservient in order to fulfil man's needs yet this does not lead man to submit before his Creator. It is only love that can achieve obedience and submission before Allaah Ta'ala.

إِنَّ الْمُحِبَّ لِمَنْ يُحِبُّ مُطِيْعٌ

"Indeed the lover is subservient to his beloved."

When a person is in love with another then submission and obedience becomes his second nature and disobeying the beloved becomes as difficult as submitting to one whom he does not love.

One method of acquiring love is to observe the beauty and excellence of the beloved, which can be done through the physical senses or inner observation. If a single glance at a beautiful face can lead to spontaneous love then a captivating voice can produce a magnetic effect.

Looks alone do not inspire love

Sometimes it is achieved through charming words

At times it is the sweetness of another’s voice that moves the heart and at times it is the beauty of expression that captures the heart. Ulama have mentioned that one should ponder over the finer attributes of the beloved in order to attain love and ensure that none other then the beloved should find a place in one’s heart. When one’s gaze falls upon a beautiful face or hand he attempts and endeavours to see the other parts of the body, so as to increase his love and satisfy his heart.

The sickness increased regardless as the medication was taken

After seeds are sown in the field, if it is not watered then they will not grow. Similarly after falling in love if one is not attentive to the beloved this love will fade with time. On the other hand if one continues to visualize the beauty, physique, movements and finer attributes of the beloved his love will increase with every moment that passes.

Look at the unusual ways in the school of love

One who learns his lesson gets no leave

If the lesson of love is forgotten then one is excused immediately whereas the more one learns this lesson the more ensnared he becomes. Similarly if one has a wish to develop love for someone worthy then he should discover the excellence, charms and finer attributes of the beloved and never be content with what he knows but always eager to discover more.

When in the case of a mortal beloved the lover is unsatisfied with a mere glance and always strives to see as much of the beloved as he can what can be said of the Beloved Allaah Ta’ala, who is the source of all beauty and elegance, (and in reality there is no beauty except his) and whose love and perfection knows no limits. One of the manifestations of His excellent attributes is the Noble Quraan, which is the Word of Allaah Ta’ala Himself. What greater pleasure can there be for the lover of Allaah Ta’ala then knowing the Quraan is the word of Allaah Ta’ala.

O flower, I am pleased with you as you have the fragrance of someone beloved.

If we were to leave aside the fact that the Quraan is the word of Allaah Ta’ala and His attribute then to the relationship that the Quraan has with Rasulullaah ρ is sufficient for any Muslim to adore the Quraan. When one studies the Quraan he realises that there exists no excellence which cannot be found in the Quraan.

The limits of sight are narrow and the flowers of your beauty are numerous

He who plucks your flowers complains of the inadequacy of his hold

May my heart be sacrificed for your many graces

But your graces are plenty and my heart but one

It will become clear to one who carefully reads the Ahaadeeth mentioned previously that there is nothing of importance in this world to which one's attentions has not been drawn. Whatever taste for love and beauty one may possess, its excellence and beauty can be found perfectly in the Quraan. For example, the complete or partial beauties that can be found in many things of this world are all contained in the Quraan. In the first Hadeeth the Quraan was clearly mentioned to be greater and more magnificent then all other things.

Take any aspect of love because of which one is infatuated with another and you will find the Quraan excelling completely in that quality. If one were to take those aspects which generally lead to love and affection then in a manner of speaking the Quraan excels in this as well. If one loves another due to the benefit or advantages that are attached then Allaah Ta'ala has promised to give the one reciting the Quraan more then what is given to those who ask favours of Allaah Ta'ala as mentioned in Hadeeth two. If one adores another because of his greatness, possessions and excellence then Allaah Ta'ala has said in the same Hadeeth that the Quraan is superior to all other speech just as Allaah Ta'ala is superior to His creation.

If he is fond of wealth, property, servants and animals or loves rearing a particular animal, he learns that the Quraan is more valuable then any number of good animals even if they are acquired without effort or theft, as mentioned in the third Hadeeth,

If any ascetic seeks piety and fear for Allaah Ta'ala then Rasulullaah ρ has said that those who are proficient in the Quraan will be in the company of the angels on the Day of Reckoning. None can equal the piety of the angels as they cannot even spend a second in the disobedience of Allaah Ta'ala, as elucidated in the fourth Hadeeth.

If any one takes pleasure in earning double or he desires that his words should carry double its weight then he should consider that one who falters in reciting the Quraan gets double the reward.

If a person only finds pleasure in jealousy and it has become part and parcel of his character such that he cannot prevent his jealousy then Rasulullaah ρ has said that person upon whose excellence one can truly be jealous is a Hafiz of the Quraan, as mentioned in the fifth Hadeeth.

If one relishes fruit and cannot live without it then one should know that the Quraan is similar to an orange as explained in the sixth Hadeeth. Similarly if one

enjoys sweets then one should know that the Quraan has been said to be sweeter then dates.

If one is desirous of respect or distinction and longs to be a member of some council then he should know that the Quraan elevates the rank of its reader in both this world and the Aakhirat (Hereafter), as mentioned in Hadeeth seven.

If one seeks a sincere and devoted friend, who is ready to defend him in every dispute then he should know that the Quraan will defend the one devoted to it in the court of the king of all kings, as explained in Hadeeth eight.

If a scholar wishes to dedicate his life to the critical study of various subjects and trying to understand one intricate point is sufficient to turn him away from the greatest pleasure of this world then he should know that the Quraan is a treasure trove, full of such intricate points.

If one understands solving complicated mysteries to be a triumph and that being an experienced detective is a success such that he devotes his entire life to its acquisition then he should know that the Quraan reveals such mysteries which are unlimited.

If one prides himself on the construction of lofty buildings and desires his room to be on the top floor then he should know that the Quraan raises the one dedicated to it to the highest abode in Jannat, as described in Hadeeth nine

If one desires to open such a business such that it will yield maximum profit with minimal labour then one should know that each letter of the Quraan earns ten rewards, as mentioned in Hadeeth ten.

If one who is desirous of a crown or throne, fights many battles and wages many wars in its pursuit then he should know that the parents of the one dedicated to the Quraan will be made to wear such crowns on the Day of Reckoning which are unequalled in this world, as described in Hadeeth eleven.

If there is such a person who happens to be an expert in juggling such that he can juggle a burning coal or a person who can swallow a burning flame then he should know that the Quraan safeguards one from the fire of Jahannam, as explained in Hadeeth twelve.

Some people desire to be on good terms with government officials and proudly relate how through there recommendation to that official another was set free. In order to create such a relationship with these officials they spend much of their time and wealth daily in bribes, dinners, etc. Such people should consider that the Quraan will save ten people who would have been destined for Jahannam, as stated in Hadeeth thirteen.

In Hadeeth fourteen, if somebody is fond of flowers and gardens or loves sweet smells then he should know that the Quraan has been compared to musk. If someone loves perfumes and wishes that he could bathe in musk then he should know that the example of the Quraan is like a musk vase. This is all by way of example otherwise musk can never compare to the Quraan.

The fragrance of musk is in fact a result of your beauty

It is just as a pretext that lovers accuse the deer.

One who is frequently beaten and only works because of fear, persuasion is of no avail to him should know that the heart void of the Quraan is like a deserted house, as described in Hadeeth fifteen.

If one wishes to know the most superior of all acts of worship, intending to devote himself to that action which reaps the most reward then he should know that the recitation of the Quraan is the most superior and as is mentioned in Hadeeth sixteen is superior to Nafil Salaah, Tasbeeh and Takbeer.

Some people are fascinated with a pregnant animal as they earn more then an ordinary one. Such people should know that Rasulullaah ρ has said that the recitation of the Quraan is far more valuable then pregnant animals, as explained in Hadeeth seventeen.

Many people are ever concerned with their health. They exercise, swim, run and walk every morning in order to preserve their good health. On the other hand there are those who are overcome with grief, worry and anxiety because of their ill health. Such people should refer to Hadeeth nineteen where Rasulullaah ρ has mentioned that Surah Faatihah is a cure for all diseases including the ailments of the heart.

People often take pride in many things, such that it is difficult to mention them all, for example some might pride themselves because of their lineage or character, while others might do so because of their popularity or insight whereas that which is truly worthy of pride is the Noble Quraan, which possesses all beauty and perfection as mentioned in Hadeeth twenty.

آنچہ خوباں ہمہ دارند تو تنہا داری

What all beloved possess individually you possess collectively.

Many people accumulate wealth, due to which they act miserly in their food and dress and have to undergo many hardships. This eventually turns into an obsession which can never be satisfied regardless of the amount of wealth one may gain. In Hadeeth twenty one Rasulullaah ρ advises that the only thing worth treasuring is the Quraan as no treasure of wealth is greater then this.

If one prefers bright light and uses ten light bulbs to light up his room then he should know that the Quraan is the best of lights.

Everybody loves to receive gifts and everyday they are hopeful to receive a gift from their friends. It is only with this motive that they increase their friendships. If one of their friends does not send them their share of fruit from his garden they complain of him. Such people should realize that the Quraan is the greatest giver of gifts as peace descends upon those that recite it. If you are taken with one because he presents you with a gift everyday then you should know that devotion to the Quraan will bring one precious gifts as described in Hadeeth twenty-two.

Some might flatter an official so that he will mention him before the ruler; flatter a subordinate in order to be mentioned before the senior or one might flatter others so that they will mention his name before his beloved. All these people should know that through devotion to the Noble Quraan their names will be mentioned before Allaah Ta'ala, the All-Mighty, as mentioned in Hadeeth twenty-three.

If one longs to know what pleases his beloved the most and would do almost anything to acquire it then let him know that the most beloved of all things to Allaah Ta'ala is the Noble Quraan.

Some people seek position in the court of the king and for this they scheme and struggle their entire lives. Such people should know that through the Quraan one can become the favourite of Allaah Ta'ala, before whom even the mightiest of kings is helpless, as explained in Hadeeth twenty-four.

It is indeed astonishing that one will sacrifice his wealth, time and comfort just to become a member of some council or to be amongst those going out with a certain official. They use all means and tactics in order to get closer to them, thereby ruining their worldly and spiritual lives for the sake of gaining a false honour. Is it not necessary to make a little effort and gain entry into the court of Allaah Ta'ala? If we can spend our entire lives in pursuit of this world, we should spend just a part of it earning the pleasure of the One who gave us life.

Similarly if you are fond of the method of the Chistiyya and cannot find solace without such gatherings then you should know that the gatherings for the

recitation of the Quraan are far more captivating and interests even the most neglectful.

If one wishes to attract the attention of our Master then he should devote himself to the recitation of the Quraan, as discussed in Hadeeth twenty-five and twenty-six.

If we claim to be Muslims and genuinely feel proud of Islaam then we should know that it is the command of Rasulullaah ρ to recite the Quraan in an appropriate manner. If Islaam is not just a mere verbal statement but means that one should obey Allaah Ta'ala and His Rasul τ then one should realise that Allaah Ta'ala and His Rasul τ have commanded the recitation of the Quraan.

If you are an ardent supporter of nationalism and only wear a Turkish hat because you consider it to be the only Islaamic dress. If you have a special interest in national culture and wish to propagate it by all means possible. If you write articles in the newspapers solely and pass resolutions in public meetings solely for this purpose then you should realise that Rasulullaah ρ has commanded us to propagate the Quraan as discussed in Hadeeth twenty seven.

At this juncture, it will not be out of place to express disappointment about the attitude of our national leaders in respect of the Quraan. Not only do they desist from propagating it but in some instances they are the ones obstructing its propagation. They see learning the Quraan as a waste of time and effort, considered as a waste and unproductive effort. It might be true that some of them do not exactly hold such view but when Anti-Quraanic propaganda is made, their silence on this matter is equal to aiding them in this felony.

We have accepted that you will not disregard us but

We will be reduced to dust by the time you become aware.

Many argue that the institutions in which the Quraan are taught are promoted by Ulama merely for the sake of earning a living. This is an unjust accusation on the intentions of all such teachers. Those who make such accusations will have to answer for this slander on the Day of Reckoning. We humbly request these people to study the fruits of the efforts made by these so called 'selfish teachers' and also consider what could be the results of their unselfish proposals.

Rasulullaah ρ has ordered us to propagate the Quraan, they should judge for themselves whether they have fulfilled this command or not.

Some are caught in another misconception that they are not a part of this Anti-Quraanic propaganda, so they remain indifferent but this will not save them from the punishment of Allaah Ta'ala. The Sahabah once asked Rasulullaah ρ,

اَنَهْلِكُ وَفِيْنَا الصَّالِحُوْنَ قَالَ نَعَمْ اِذَا كَثُرَ الْخُبْثُ

"Will we be destroyed when there will be righteous people among us?"

Rasulullaah ρ replied, "Yes (you will be) when evil will overwhelm."

Another similar Hadeeth has been mentioned; Allaah Ta'ala ordered Hadhrat Jibraeel υ to overturn a certain village. Hadhrat Jibraeel υ said that there was a person in that village who committed no sin. Allaah Ta'ala replied that this might be true but when he saw others disobeying Allaah Ta'ala a frown did not even appear on his face. It is because of this Hadeeth that Ulama do not hesitate do voice their disapproval when they see others disobeying Allaah Ta'ala which our enlightened ones brand as narrow-mindedness. **These free thinkers should not think that it is the duty of the Ulama alone to forbid the disobedience of Allaah Ta'ala when in actual fact it is the duty of every Muslim to prevent such vice from being perpetrated, if they have the power to prevent it.**

Hadhrat Bilaal bin Sa'ad τ has said, "If sins are committed secretly then only the perpetrators will suffer its consequences but if sins are committed openly and none prevent it then all will be punished."

There are some who are devoted to the study of history and are willing to travel great distances in search of old books of history. It would be better for such people to dedicate their efforts to the study of the Quraan, which contains all the relevant information pertaining to past nations found in other books.

If you wish to acquire such a rank that the Ambiyaa υ will also be commanded to sit in your company and be apart of your gathering then you should know that this can be acquired through the Noble Quraan, as explained in Hadeeth twenty nine.

If one is lethargic and cannot perform hard labour then too one can achieve a lofty status through dedication to the Quraan. In listening to children reciting the Quraan at school one may earn abundant reward without having to carry out any hard work, as referred to in Hadeeth thirty.

If one quickly loses interest in one subject and prefers variety then he should study the various subjects and themes of the Noble Quraan. Some will deal with

mercy while others make mention of Allaah Ta'ala's punishment, some will relate the incidents of previous nations while others describe the commandments of Allaah Ta'ala, as described in Hadeeth thirty one. One can also change his mode of recitation from time to time, first reciting loudly and then softly.

If you have transgressed all limits and firmly believe that you will one day pass away then Hadeeth thirty-two and thirty-four will advise you to waste no time and begin recitation of the Quraan immediately as the Quraan is such an influential intercessor whose intercession is guaranteed to be accepted. Alternatively if your honour and dignity prompts you to avoid arguments with querulous people then you should try to avoid a dispute with the Quraan on the Day of Reckoning as it is such a plaintiff whose claim will be complied with.

If you are in need of a guide who will lead you to the house of your beloved and are ready to pay any price for such guidance then you should recite the Noble Quraan. If one wishes to be protected from imprisonment then too one should turn to the recitation of the Quraan.

If one wishes to acquire the knowledge of the Ambiyaa υ as well as be its custodian then one should dedicate himself to learning the Quraan, as described in Hadeeth thirty five. Similarly if one wishes to acquire the best character and conduct then too it can be acquired through learning the Quraan.

If you take great pleasure from mountainous retreats and they alone bring you satisfaction then you should know that the Noble Quraan will provide you with a retreat upon mountains of musk on the Day of Reckoning when all of creation will be in a state of terror. (Hadeeth thirty six)

If one wishes to excel in the worship of Allaah Ta'ala and intend to be engrossed in Nafil Salaah day and night then one should know that teaching and learning the Quraan is the best means of worship, as mentioned in Hadeeth thirty seven.

If one wishes to be rid of all his troubles and to be saved from all anxieties then one should dedicate his time to learning the Noble Quraan, as explained in Hadeeth forty.

If one is need of a physician then he will learn that Surah Faatihah is a cure for all ailments.

If one's daily necessities remain unfulfilled then he should recite Surah Yaaseen.

If one desires wealth then he should read Surah Waaqi'ah.

If one fears the punishment of the grave then the recitation of the Noble Quraan will guarantee deliverance.

If one requires an occupation that will use all of his time then he should devote himself to learning the Noble Quraan.

When one has acquired the knowledge of the Noble Quraan then he should safeguard it as to lose such a bounty is indeed a great misfortune. One who possesses the knowledge of the Quraan should also desist from all unbecoming acts that could result in this blessing becoming a curse.

I know that I am not capable of pointing out all of the beauties of the Noble Quraan but I have explained a few according to my limited understanding. However this should prompt those Ulama with deeper understanding to contemplate over its many beauties.

Ulama have explained that there are five aspects which inspire love.

The first is the existence of the beloved. The passing of time has no effect on the Quraan which guarantees its existence and security.

The second is that an inherent relationship should exist between the lover and beloved. The Quraan is the attribute of Allaah Ta'ala and the relationship between the Creator and His creation or between Master and His servants does not need to be explained.

ہست ربّ الناس را با جان ناس
اتصالِ بے تکیف و بے قیاس

The Creator has a relationship with His creation

That is inconceivable and beyond understanding

سب سے ربطِ آشنائی ہے اسے
دل میں ہر اک کے رسائی ہے اسے

He has a close relationship with all

He touches the heart of everyone

The third is beauty, fourth is perfection and the fifth is compassion.

If the Ahaadeeth that were mentioned will be studied bearing these qualities in mind then scholars will not feel at ease with what I have written and will naturally come to the conclusion that any aspect which promotes love such as respect, status, attachment, constancy, beauty, perfection, greatness, compassion, peace, pleasure, wealth, property as well as all other aspects mentioned by Rasulullaah ρ to inspire love can be perfectly found in the Noble Quraan. It is possible that many of these aspects are not clearly visible as is the case with all valuables in this world but one does not refuse a delicious fruit because of its course skin nor is a beautiful lady abhorred because she wears a veil instead he will try his utmost to urge the lady to remove her veil. If he does not succeed then too the mere sight of her veil will excite him as long as he knows that it is his beloved. The noble Quraan excels in all the aspects that promote love but if we fail to understand or notice them it will be absurd to become indifferent or disenchanted. This failure is a result of our own incompetence, for which we should be remorseful, but this should lead us to contemplate even more upon the beauties of the Quraan, hoping we become worthy of understanding it.

Hadhrat Uthmaan τ and Hadhrat Hudhaifah τ have both reported that when the hearts are purified then they never tire from the recitation of the Quraan.

Thaabit Banaani (A.R) has said, “I have strived for twenty years to learn the Quraan yet I have not tired from it.”

It is apparent that whoever will repent for his sins and contemplate over the Quraan will find it to possess all the qualities which every beloved individually possesses. I wish I were such a person, I request the readers not to look at the personality of the humble author lest it prevent them from reaching their objective. I am just a means of drawing attention to these matters.

It is possible that reading this book might inspire someone, through the grace of Allaah Ta’ala, to learn the Noble Quraan and become a Hafiz. If anyone is inspired to make his child a Hafiz then no effort is required on his part, as it is easier to memorize the Quraan at a young age. On the other hand if an adult wishes to become a Hafiz then I recommend he first recite this Dua, which was taught by Rasulullaah ρ and found to be very effective. It has been reported by ‘Tirmidhi’, ‘Haakim’, etc,

Hadhrat Ibn Abbaas τ narrates that he was in the company of Rasulullaah ρ when Hadhrat Ali τ came to Rasulullaah ρ and said, “O Rasulullaah ρ, may my parents be sacrificed for you. I keep forgetting the Quraan, whatever I learn is soon forgotten.” Rasulullaah ρ replied, “Should I not inform you of something which will benefit you as well as those to whom you convey it, whereby you will remember whatever you learn? On the request of Hadhrat Ali τ, Rasulullaah ρ said, “On a Thursday night, arise in the last portion of the night, if possible as this is the time when the angels descend and prayers accepted. Hadhrat Yaqoob υ was awaiting this portion of the night when he informed his sons that he would

soon seek forgiveness for them. If you find it difficult to arise at this hour then arise in the middle of the night and if this is not possible than do so in the first part of the night. Arise and perform four Raqaats of Salaah, after Surah Faatihah recite Surah Yaseen in the first Raqaat, Surah Dukhaan in the second Raqaat, Surah Sajdah in the third and Surah Mulk in the fourth Raqaat. After reciting Tashahhud one should praise Allaah Ta'ala abundantly, send peace and salutations upon me and all the Ambiyaa, seek forgiveness for all Mu'mineen as well as those who passed away before you and then recite the following Dua."

Before the Dua is mentioned I think it beneficial to mention that many forms of praise for Allaah Ta'ala, which one may recite before this dua has been reported in 'Shurooh-Hisn' and 'Manaajaat Maqbool'. Those in possession of these books should refer to them however for the benefit of those readers not in possession of these books; I will mention one of them.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ عَدَدَ خَلْقِهٖ وَرِضَا نَفْسِهٖ وَزِنَةَ عَرْشِهٖ وَمِدَادَ كَلِمَاتِهٖ ،
اَللّٰهُمَّ لَاۤ اُحْصِيْ ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ
وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدِنِ النَّبِيِّ الْاُمِّيِّ الْهَاشِمِيِّ وَعَلٰى اٰلِهٖ وَاَصْحَابِهِ الْبَرَرَةِ
الْكِرَامِ وَعَلٰى سَائِرِ الْاَنْبِيَآءِ وَالْمُرْسَلِيْنَ وَالْمَلَآئِكَةِ الْمُقَرَّبِيْنَ رَبَّنَا اغْفِرْلَنَا
وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَاتَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَا اِنَّكَ
رَءُوْفٌ رَّحِيْمٌ اَللّٰهُمَّ اغْفِرْلِيْ وَلِوَالِدَيَّ وَلِجَمِيْعِ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ
وَالْمُسْلِمَاتِ اِنَّكَ سَمِيْعٌ مُجِيْبُ الدَّعْوَاتِ

"All praise be to Allaah Ta'ala, Rabb of the entire universe, praise equal to the number of His creatures, in accordance with His pleasure, as weighty as His throne and equal to the ink used to write His words. O Allaah Ta'ala, I cannot adequately praise You, You are as You have praised Yourself. O Allaah Ta'ala, send peace, salutations and prosperity upon our Master Muhammed ρ, the unlettered Hashimi Nabi, his progeny, his noble companions, upon all the Ambiyaa, Rasuls and close angels. O Allaah Ta'ala forgive us and our brothers who passed away before us with Imaan, do no create malice in our hearts for those who believe. O Rabb You are Most Compassionate, Most Merciful. O Allaah Ta'ala forgive me, my parents, all Mu'mins and Muslims, whether male or female. Indeed you are All-Hearing and the Granter of supplications."

After reciting the above, the following dua, which was taught to Hadhrat Ali τ by Rasulullaah ρ, should be recited,

اَللّٰهُمَّ ارْحَمْنِىْ بِتَرْكِ الْمَعَاصِىْ اَبَدًا مَّا اَبْقَيْتَنِىْ وَارْحَمْنِىْ اَنْ اَتَكَلَّفَ مَالَا يَعْنِيْنِىْ
وَارْزُقْنِىْ حُسْنَ النَّظْرِ فِيْمَا يُرْضِيْكَ عَنِّىْ اَللّٰهُمَّ بَدِيْعَ السَّمٰوَاتِ وَالْاَرْضِ
ذَاالْجَلَالِ وَالْاِكْرَامِ وَالْعِزَّةِ الَّتِىْ لَاتُرَامُ اَسْئَلُكَ يَااَللّٰهُ يَارَحْمٰنُ بِجَلَالِكَ وَنُوْرِ
وَجْهِكَ اَنْ تُلْزِمَ قَلْبِىْ حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِىْ وَارْزُقْنِىْ اَنْ اَقْرَأَهُ عَلَى النَّحْوِ
الَّذِىْ يُرْضِيْكَ عَنِّىْ اَللّٰهُمَّ بَدِيْعَ السَّمٰوَاتِ وَالْاَرْضِ ذَاالْجَلَالِ وَالْاِكْرَامِ وَالْعِزَّةِ
الَّتِىْ لَا تُرَامُ اَسْئَلُكَ يَااَللّٰهُ يَارَحْمٰنُ بِجَلَالِكَ وَنُوْرِ وَجْهِكَ اَنْ تُنَوِّرَ بِكِتَابِكَ
بَصَرِىْ وَاَنْ تُطْلِقَ بِهِ لِسَانِىْ وَاَنْ تُفَرِّجَ بِهِ عَنْ قَلْبِىْ وَاَنْ تَشْرَحْ بِهِ صَدْرِىْ وَاَنْ
تَغْسِلَ بِهِ بَدَنِىْ فَاِنَّهُ لَا يُعِيْنُنِىْ عَلَى الْحَقِّ غَيْرُكَ وَلَا يُؤْتِيْهِ اِلَّا اَنْتَ وَلَا حَوْلَ وَلَا
قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِىِّ الْعَظِيْمِ

“O Allaah Ta’ala, have mercy upon me so that I always abstain from sinful deeds as long as I am alive, be merciful towards me so that I do not strive for that which gives me no benefit and let me find relief in that which brings You pleasure. O Allaah Ta’ala, creator of the skies and earth, the most glorious and honourable, possessor of such majesty which cannot be conceived. I ask you O Allaah Ta’ala, O Most compassionate, through Your magnificence and splendour of Your being to compel my heart to memorize Your Book as You have taught me. Grant me the ability to recite it as would please You. O Allaah Ta’ala, creator of the skies and earth, the most glorious and honourable, possessor of such majesty which cannot be conceived. I ask you O Allaah Ta’ala, O Most compassionate, through Your magnificence and splendour of Your being to illuminate my eyesight with Your Book, grant my tongue the ability to read it, through it remove the heaviness of my heart, open my mind and wash away my sins. Indeed none can aid me in acquiring the truth except You and none to grant it to me except You. There is no power or might but with Allaah Ta’ala, the Most High, the Most Great.”

Rasulullaah ρ then said to Hadhrat Ali τ, “Repeat this act on three Thursday nights, five or seven. If Allaah Ta’ala wills your prayer will definitely be granted. I take an oath by Him who has made me a Nabi no supplication of a believer goes unanswered.

Hadhrat Ibn Abbaas τ reports that hardly five or seven Fridays had passed when Hadhrat Ali τ returned to Rasulullaah ρ and said, “I used to memorize four verses at a time but would forget it now I memorize forty verses at a time and can recite them as if the Quraan is open before me. I used to hear a Hadeeth and would

soon forget it but now I can hear a number of Ahaadeeth and can narrate it to others word for word.”

May Allaah Ta’ala grant us all the ability to memorize the Quraan as well as the blessed Ahaadeeth of Rasulullaah ρ.

وَصَلَّى اللّٰهُ تَبَارَكَ وَتَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّاٰلِهٖ وَصَحْبِهٖ
وَسَلَّمَ بِرَحْمَتِكَ يَآاَرْحَمَ الرَّاحِمِيْنَ

“May Allaah Ta’ala’s mercy descend upon the best of creation, our master and guide Muhammed ρ as well as upon his progeny and companions. Through your grace and mercy, O Most Merciful one.”

# Appendix

The forty Ahaadeeth which were compiled in this book all relate to a certain topic and as such could not be condensed. In this age we have become lazy and find it hard to bear the slightest of hardships for the sake of Deen which is why I will mention another forty Ahaadeeth which is extremely condensed and which Rasulullaah ρ had said at once. The beauty of it is that it embraces all the fundamental teachings of Islaam, which makes it unique. It is mentioned in ‘Kanzul Ummaal’ and has been ascribed to a large group of Muhadditheen and has been mentioned by Moulana Qutbuddeen Muhaajir Makki as well. How excellent would it be for those who have enthusiasm for Deen to memorize it and earn a magnificent reward for doing so little.

The Hadeeth is as follows,

عَنْ سَلْمَانَ رَضِىَ اللّٰهُ عَنْهُ قَالَ سَأَلْتُ رَسُوْلَ اللّٰهِ ﷺ عَنِ الْاَرْبَعِيْنَ حَدِيْثًا الَّتِىْ قَالَ مَنْ حَفِظَهَا مِنْ اُمَّتِىْ دَخَلَ الْجَنَّةَ قُلْتُ وَمَا هِىَ يَارَسُوْلَ اللّٰهِ قَالَ:

اَنْ تُؤْمِنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَآئِكَةِ وَالْكُتُبِ وَالنَّبِيِّيْنَ وَالْبَعْثِ بَعْدَ الْمَوْتِ وَالْقَدْرِ خَيْرِهٖ وَشَرِّهٖ مِنَ اللّٰهِ تَعَالٰى وَاَنْ تَشْهَدَ اَنْ لَّآاِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ وَتُقِيْمَ الصَّلٰوةَ بِوُضُوْءٍ سَابِغٍ كَامِلٍ لِوَقْتِهَا وَتُؤْتِيَ الزَّكٰوةَ وَتَصُوْمَ رَمْضَانَ وَتَحُجَّ الْبَيْتَ اِنْ كَانَ لَكَ مَالٌ وَتُصَلِّيَ اثْنَتَىْ عَشَرَةَ رَكْعَةً فِىْ يَوْمٍ وَلَيْلَةٍ وَالْوِتْرَ لَاتَتْرُكْهُ فِىْ كُلِّ لَيْلَةٍ وَلَاتُشْرِكْ بِاللّٰهِ شَيْئًا وَلَاتَعُقَّ وَالِدَيْكَ وَلَاتَاْكُلْ مَالَ الْيَتِيْمِ ظُلْمًا وَلَاتَشْرَبِ الْخَمْرَ وَلَاتَزْنِ وَلَاتَحْلِفْ بِاللّٰهِ كَاذِبًا وَلَاتَشْهَدْ شَهَادَةَ زُوْرٍ وَلَاتَعْمَلْ بِالْهَوٰى وَلَاتَغْتَبْ اَخَاكَ الْمُسْلِمَ وَلَاتَقْذِفِ الْمُحْصَنَةَ وَلَاتَغُلَّ اَخَاكَ الْمُسْلِمَ وَلَاتَلْعَبْ وَلَاتَلْهُ مَعَ اللَّاهِيْنَ وَلَاتَقُلْ لِلْقَصِيْرِ يَاقَصِيْرُ تُرِيْدُ عَيْبَهُ وَلَاتَسْخَرْ بِاَحَدٍ مِّنَ النَّاسِ وَلَاتَمْشِ بِالنَّمِيْمَةِ بَيْنَ الْاَخَوَيْنِ وَاشْكُرِ اللّٰهَ تَعَالٰى عَلٰى نِعْمَتِهٖ وَاصْبِرْ عَلَى الْبَلَاءِ وَالْمُصِيْبَةِ وَلَاتَاْمَنْ مِنْ عِقَابِ اللّٰهِ وَلَاتَقْطَعْ اَقْرِبَآءَكَ وَصِلْهُمْ وَلَاتَلْعَنْ اَحَدًا مِّنْ خَلْقِ اللّٰهِ وَاَكْثِرْ مِنَ التَّسْبِيْحِ وَالتَّكْبِيْرِ وَالتَّهْلِيْلِ وَلَاتَدَعْ حُضُوْرَ الْجُمُعَةِ وَالْعِيْدَيْنِ وَاعْلَمْ اَنَّ مَآاَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَمَا اَخْطَأَكَ لَمْ يَكُنْ لِيُصِيْبَكَ وَلَاتَدَعْ قِرَاءَةَ الْقُرْآنِ عَلٰى كُلِّ حَالٍ

(رواه الحافظ أبوالقاسم بن عبدالرحمن بن محمد بن إسحاق بن مندة والحافظ أبوالحسن علي بن أبي القاسم بن بابويه الرازي في الأربعين وابن عساكر والرافعي عن سلمان)

Hadhrat Salmaan τ narrates, “I asked Rasulullaah ρ regarding those forty Ahaadeeth about which Rasulullaah ρ said that if anyone memorizes them then he will enter Jannat-paradise. Rasulullaah ρ replied, “You should believe,

1) In Allaah Ta’ala, in His being and qualities.

2) The last Day

3) The Angels

4) Those books that had been revealed previously

5) All the Ambiyaa

6) Life after death

7) ‘Taqdeer’ (fate), that all good and bad are from Allaah Ta’ala

8) To bear witness that there is none worthy of worship but Allaah Ta’ala and that Muhammed ρ is His Rasul-messenger

9) To establish Salaah flawlessly at its proper time after having performed a perfect ‘Wudhu’.

A perfect ‘Wudhu’ is one that is performed with all the etiquettes of Wudhu as well as those acts that are Mustahab (preferable). It is Mustahab (preferable) to perform a fresh Wudhu at the time of every Salaah, even though Salaah with the previous Wudhu will still be valid. To perform Salaah flawlessly means that one fulfils all the Faraaidh (obligatory), Sunan and Mustahab acts of Salaah. It is reported in another narration that the rows for Salaah should be straight, i.e. not crooked or such that there remains an unoccupied space in the row. It has been narrated that this also falls under establishing Salaah,

اِنَّ تَسْوِيَةَ الصُّفُوْفِ مِنْ اِقَامَةِ الصَّلٰوةِ

“Indeed the straightening of the rows is a part of establishing Salaah.”

10) Pay Zakaat

11) Keep fast during the month of Ramadaan

12) Perform Hajj if you possess wealth, i.e. if one has the ability to do so then perform Hajj.

Wealth has been mentioned as most often it is the excuse which is given for not performing Hajj whereas the actual purpose is that if the conditions of Hajj are met then it should be performed.

13) Perform twelve Raqaats of Sunnat-Muakkidah every day.

The details of this have been mentioned in other narrations that one should perform two Raqaats before the Fardh of Fajr, four Raqaats before the Fardh of Zuhr as well as two after, two after the Fardh of Maghrib and two after the Fardh of Isha.

14) Never abandon the Witr Salaah at night

Witr Salaah is Waajib (obligatory) and more important then Sunnat Salaah therefore it has been emphasized.

15) Do not ascribe partners unto Allaah Ta'ala

16) Do not be disobedient to your parents

17) Do not consume the wealth of an orphan unjustly

Unjustly means that it is permissible to consume the wealth of an orphan in certain lawful circumstances which might arise.

18) Do not drink wine

19) Do not commit adultery

20) Do not take a false oath

21) Do not give false testimony

22) Do not give in to your base desires

23) Do not backbite about your Muslim brother

24) Do not falsely accuse another of being unchaste.

25) Do not harbour malice towards your Muslim brother

26) Do no become engrossed in futile acts

27) Do not become a spectator to amusements

28) Do not refer to one who is short saying O short one, intending to belittle him.

This means that if any offensive name has become famous such that it is no longer disliked or used in a derogatory manner then it is permissible to call one by that name. For example if someone's name is Bedouin then it will be permissible to call him by this name provided it is not said to ridicule him.

29) Do not mock any one

30) You should not slander any of your Muslim brothers

31) Always be thankful to Allaah Ta'ala for His numerous bounties

32) Be patient in times of difficulty and despair

33) Do not be fearless of the Allaah Ta'ala's punishment

34) Do not sever family ties

35) Fulfil the rights of your relatives

36) Do not curse any creation of Allaah Ta'ala

37) Recite abundant 'Tasbeeh' (SubhanAllaah), 'Takbeer' (Allaahu Akbar) and 'Tahleel' (Kalimah Tayyibah).

38) Never miss the Jumu'ah Salaah or Eid Salaah

39) Firmly believe that whatever ease or adversity afflicts you has already been predestined. What was not meant or intended for you will never reach you.

40) Never discontinue the recitation of the Quraan in any circumstances."

Hadhrat Salmaan τ narrates that he asked Rasulullaah ρ what reward one would receive for memorizing these Ahaadeeth, to which Rasulullaah ρ replied, "Allaah Ta'ala will resurrect him on the Day of Reckoning in the company of the Ambiyaa υ and Ulama."

May Allaah Ta'ala through His infinite mercy forgive all our sins and include us amongst His obedient servants and this is not beyond the ability of Allaah Ta'ala. The readers are requested to remember the humble author in their prayers as well.

Muhammed Zakariyya Khandhlawi
Mazaahirul-Uloom Saharanpur
29 Dhul-Hijjah 1348 A.H

Translation edited by
A.H.Elias (Mufti)
(May Allaah Ta'ala Protect him)
Ramadhaan-1431
August-2010